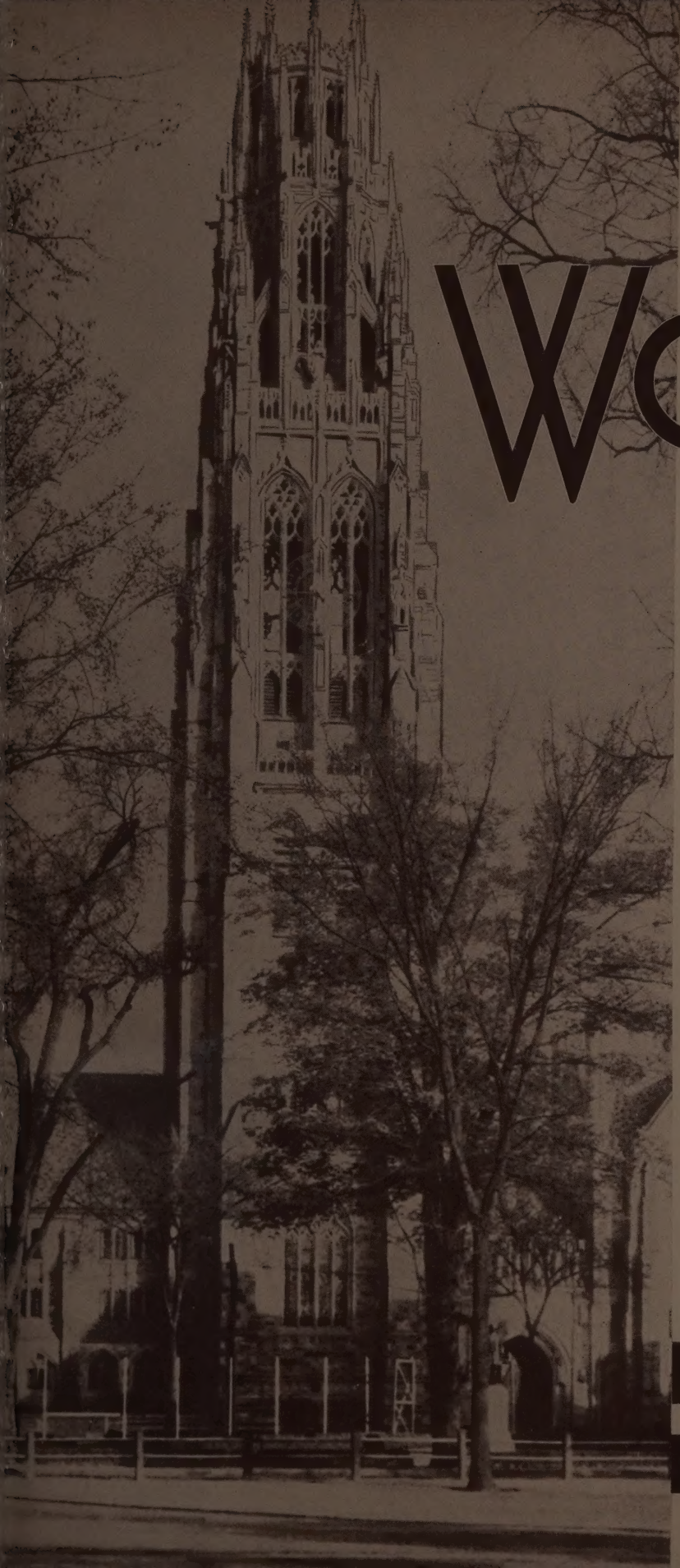

WORLD CALL

Christian Education

JANUARY 1933

PRICE 15 CENTS

DEAD LINE!

Standing by States

Class A	Clubs	New Subscriptions
Missouri	109	603
Indiana	103	560
Texas	87	526
Illinois	62	335
Kentucky	57	329
Ohio	58	324
Kansas	48	266
Class B		
Oklahoma	65	366
Iowa	48	266
Southern California	45	260
Oregon	22	124
Virginia	20	109
North Carolina	17	99
Nebraska	14	92
Pennsylvania	13	73
Class C		
Tennessee	29	160
West Washington	22	117
Northern California	21	110
Michigan	17	89
Colorado	15	83
Florida	13	73
West Virginia	11	65
Alabama	9	51
Georgia	10	51
Canada	8	42
East Washington	8	39
Arkansas	7	35
Mississippi	6	35
New York	4	24
South Carolina	0	0
Class D		
Montana	8	43
Minnesota	6	33
Arizona	5	32
Louisiana	6	27
New Mexico	4	23
Wyoming	3	18
Southern Idaho	3	15
District of Columbia	2	11
North Dakota	1	6
Northern Idaho	1	5
Maryland	1	5
Massachusetts	1	5
New Jersey	1	5
Utah	1	5
Wisconsin	1	5
Connecticut	0	0
Delaware	0	0
Maine	0	0
South Dakota	0	0
Vermont	0	0
	992	5,544

The Club Offer

At the left you see the standing on December 1 of the states in their response to the club offer.

This offer expires December 31, 1932. By that time we will have, at the present rate, about 6500 Club Subscribers.

•

Renewals

Renewals have fallen off during the six months of the club offer. This has cut down the net gain in our subscription list so that we will not have as much advantage from the club offer as we would have had if every subscription had been renewed.

•

We are Glad to Welcome Our New Friends!

We Want to Keep All Our Old Friends!

•

RENEW in JANUARY

Nothing of Importance

Mystery: The other day an Indian lady doll, completely outfitted from veil and nose rings to gay skirt and toe rings, arrived in the mail addressed to the editor and his wife. It (excuse me: she!) came all the way from India without a single mark to indicate who the kind sender might be. Next July, when we have had time to hear from India, we will tell you who the unknown Santa Claus was, if—.

During the Federal Council meeting a Princeton professor made a speech favoring Buchmanism, or the Oxford Fellowship as it has latterly become known. After the meeting a group of people crowded into the hotel elevator to go down. In the elevator was one of our well-known pastors. We were discussing the speech when he asked me, "Have you read *For Sinners Only?*" Just then we reached his floor and he got out. I went on down. Ever since I have been wondering why he asked *me* that question.

We once preached a sermon on "Living Dangerously." The phrase was not original, as you may suspect, and neither was the sermon. But now such a sermon would bristle with experience. The text would be taken from our subscription list.

Do you notice how impressive a word that editorial "we" is? We once heard of an editor who said that he never wanted to hear what the circulation figures were for fear that such knowledge would influence his writing. What eventually became of this happy soul was not made clear, but I (we) have been wondering if he was not the man who also experimented on going without food for a year on the theory that the saving in money would more than compensate for the loss of pleasure at table.

I just opened our copy of *The British Weekly*, famous religious journal of our sister land across the sea. The first thing my eye fell on was a huge advertisement of *For Sinners Only*. That book is beginning to haunt me!

Speaking of subscriptions, I was (we were) in St. Joseph a while ago. In a certain cafeteria where one can get a good meal for thirty-five cents I got a great thrill out of watching an elderly lady read WORLD CALL. I puzzled quite a while as to whether to reveal to her that the person she saw in the flesh before her was none other than the editor. But she seemed to be enjoying her reading and we decided not to risk it. Still speaking of subscriptions, I had a long talk with a fine layman on a midwestern train the other day. He had a copy of WORLD CALL, but he was not reading it at the moment, so I had more courage. All of this, of course, is by way of showing you that we have subscribers.

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The Threshold

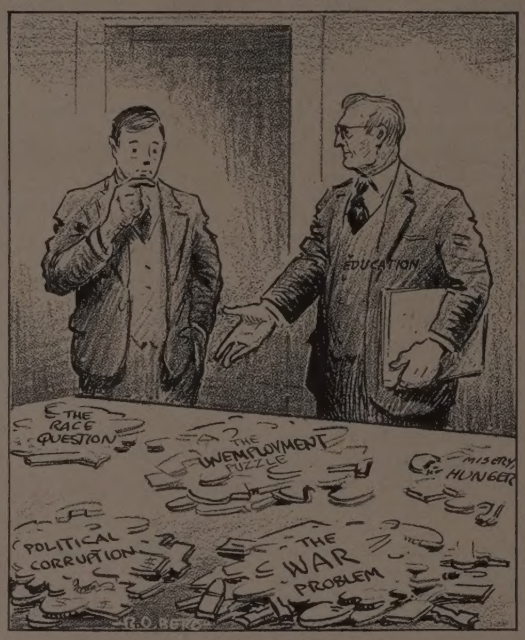
"Keeping the ward at the thresholds of the gates"—Nehemiah 12:25

Yale men will recognize Harkness Tower on our cover. Since this number specializes in the problems of Christian education, it seemed appropriate to use this illustration of the outstanding architectural feature of a great American university, a university which was founded in order "to train up a godly ministry." Harkness is the highest crown tower in this nation. Puzzle: find the clock.

This month we are introducing a feature on "The Month Among Disciples." In addition to the church of the month, the personality of the month and the event of the month, we will occasionally add other matters, such as the book of the month and the sermon of the month. Suggestions of churches, personalities, events, books and sermons for this page will be most welcome.

There has been a great deal of discussion lately concerning the future of the church colleges. Now when the inexorable python of depression is slowly squeezing the last breath out of some of our institutions, the question returns as to whether it is worth while for them to keep on gasping for life in the hope of a better tomorrow. One of our most far-visioned college presidents tells under what conditions he believes that the church college is not only worth saving, but is the hope of America. Dr. Athearn's article is worth close reading.

The fair and thoroughly clear-sighted article on the Laymen's Inquiry into Foreign Missions which we present in this issue is the first of several which we expect to carry during the next months. We have understood that the book in which the commission makes its report is one of the fastest-selling religious books Harper's has ever offered. That shows that the subject of foreign missions is certainly far from being either dead or a dead issue. Dr. Corey was one of the ablest interpreters of the Jerusalem conference,



That is what education is for!

and this article shows that he is dealing with a field in which he is thoroughly at home.

The symposium of college presidents tells what things our colleges are doing to foster the Christian way of life among students. One or two of the colleges which got their material in late are not represented, but from the various courses that are presented from the other colleges one can get a fair cross-section of what the colleges are doing in this field. A question which kept coming into mind as these various methods were read was this: Are these methods adequate to foster the Christian way of life in such a day as this? What is your answer to that question?

We have two missionary articles on China this month. Dr. Kenyon L. Butterfield, former president of Massachusetts Agricultural College, has been the rural work adviser to the International Missionary Council since 1928. He has spent more than two years in the mission field since then, much of this time in Asia. His article on the farmers of China gives us a new conception of carrying the abundant life to these other children of God's love.

T. H. P. Sailer was in China as a member of the fact-finding commission of the Laymen's Inquiry. He was so impressed with the work at South Gate, Nanking, that we asked him for an article on it. His gracious acquiescence brought this splendid tribute to one of our workers there.

Is the church alive to the need of the suffering in this terrible winter? The anonymous article on "The Pastor and Human Need" shows what not only this church but hundreds of others are doing. The facts on which this article are based and the pastor who writes the article are known to the editors, and we have no hesitation whatever in offering it as an answer to those who say that the church, like the Levite of old, is passing by on the other side of the road.

What are Disciple laymen thinking about? Sometimes the pastor would give a good deal to know. Even where the friendliest of relations exist, the pastor is always a man apart, and sometimes his sense of loneliness grows appallingly deep. In this issue we present the answers of outstanding laymen to our query as to what they consider should be the principal interest of the Disciples during the ensuing year. Their statements vary widely, but they have one characteristic in common. Almost without exception one can see behind these lay minds the clerical mind. I do not mean that any of these statements were other than the men's own, but each of them unconsciously reflects a great deal of preaching heard. Whatever their strong points and their limitations, the minister of Christ may know that his laymen are with him, and that in a very real sense, he is still the mighty master builder of ideals. Such responsibility remains about the most important to which any one is called in our day.

As we go to press we regret that at the last minute it was found necessary to omit two or three colleges from the symposium on Christian education. They will appear in the February issue.

In time this WORLD CALL becomes a library of valuable source material. Every well-furnished church should therefore have in its library the bound volumes of this magazine.

Education Day

The first special day in the calendar of the new year is Education Day—the third Sunday in January. This day offers every minister in our fellowship a splendid opportunity to present to his congregation a special program and an inspiring message on the cause of Christian Education and the work of our colleges. Materials will be gladly furnished by the respective colleges or by the Board of Education at 5340 University Avenue, Indianapolis, Indiana.

1932 Index

As in previous years, a complete cross-reference index of the fourteenth volume of WORLD CALL, covering the entire year of 1932, will be provided for the asking.

A number of complete indexed volumes for 1932 will be bound in heavy green buckram cloth. These may be had at $3.50 each, postpaid.

A handy binder, in which each copy and the year's index can easily be inserted, is available at $1.50 each.

WORLD CALL

VOLUME XV JANUARY, 1933 NUMBER 1

Re-Thinking Missions

THE Laymen's Inquiry into Foreign Missions, described elsewhere in this issue, has precipitated a major crisis in American Protestantism. The issue of this crisis affects our future as a world-building force at home as well as abroad. Sensing this, the Board of Foreign Missions of the Methodist Episcopal Church has pledged willingness immediately to increase cooperation with the Inquiry Commission. Various Congregational groups have recommended to their board a restudy of their foreign missions program in the light of the Inquiry. The Baptist board is giving the report the most intensive and sympathetic consideration. Our own foreign department of the United Christian Missionary Society "is in agreement with very much that has been recommended." On the other hand the Presbyterian board has emphatically dissented and is leading an attack upon the report.

For Disciples of Christ four attitudes toward the report are possible. We may oppose it, ignore it or accept it in whole or in part. Judging from the above statements, the present administration of our foreign missions enterprise looks with favor upon the report. But in the last analysis, the extent to which it is possible for us to advance to meet new needs in kingdom building depends upon laymen and women of the churches and upon our ministry.

WHAT can the Laymen's Inquiry mean to the Disciples of Christ? Its one greatest meaning is that at last a basis of cooperation with other Christians in kingdom tasks abroad is in sight. The Laymen's Inquiry Commission proposes that the foreign missions in each of the countries studied be united in an administrative unity, preserving the connection of the church at home with the work but eliminating costly and duplicative administrative machinery. The basis of this unity is "to seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world." No medieval creedal statement, such as those which have prevented us from participating in the united churches in China and the Philippine Islands, bars our way to this proposed practical unity in life and work.

The proposal for administrative unity of Protestant missions in the Orient is the part of the report which has until recently drawn the most hostile fire. Some of this criticism one feels comes from people who are honestly puzzled as to how practically it can be worked out. More of it comes from that state of mind which instinctively rebels against any proposal which disturbs the status quo. But the plan has so much of sound common sense back of it, and the unities which bind the Christian bodies are now so strong, that it requires no prophetic foresight to see that the time will come when the laity of the churches will compel its adoption in some form. Efficiency in the work of the kingdom, economy in the use of money which is a sacred trust, and the moral advantage to be gained abroad and at home from a united front become powerful adversaries of even the status quo when they are championed by such arresting voices as are now beginning to be raised in their behalf.

SINCE the Disciples were not represented in the communions whose laymen made the study, the report will not come before our official bodies for adoption or rejection. But there is small consolation to timid souls in that fact. The report has received such wide publicity that it is now, in a very urgent sense, the first order of business before every Christian group. Whatever one may think of the tactics of the commission in presenting their report to the entire country before laying it before the mission boards, it must be acknowledged that they have succeeded in producing one survey that cannot be quietly shelved until a more convenient season.

It is entirely probable that only the more forward-looking bodies will ever accept this report and unite their foreign missionary work. The real question that confronts Disciples therefore is this: Are we capable of so mobilizing our consecration to the Great Commission that we can take a place with the communions which will in time undoubtedly accept in some form the principal recommendations of this amazingly clear, accurate and Christian report? The answer to that question will in the last analysis depend upon the answer to another: Do we have enough of Christian statesmanship in our pulpit and national leadership now to plan the wide and deep educational program which must necessarily precede that mobilization?

The Month Among Disciples

The Church of the Month

WHEN financial gloom is universal, a church that transcends, by a new vigor of faith, the usual sinking levels of achievement shines like a shaft of sunlight on a high tower. The Union Avenue Christian Church of St. Louis is such a church this year. Its achievement in laying more than $30,000 in pledges on the altar in a single "Victory Sunday" service on November 27, has been the subject of wide comment.

Located on a principal thoroughfare in a busy and progressive city, Union Avenue Church has for years stood in the forefront of Disciple leadership in eastern Missouri and in the nation. Its present minister, George Alexander Campbell, began his ministry in this influential pulpit sixteen years ago. At the 1932 Indianapolis convention he was honored by being chosen as president of the International Convention to be held in 1933 in Pittsburgh. His kindliness is reflected throughout the eighteen hundred people in the membership of his church. Strangers visiting the church always remember its friendliness.

Perhaps the most outstanding feature of the financial achievement of Union Avenue Church this year was its way of dramatizing its financial campaign. A beautiful altar had been carefully prepared and placed in the front of the church. After a stewardship sermon, the entire congregation, led by the elders and deacons, and including the children, marched class by class down the aisles of the church and deposited their pledges on the altar. More than seven hundred people laid their pledges there, then sat down together in the sweet fellowship of the Lord's Supper. Said the minister: "The sight of several hundred old and young, all coming down to deposit their subscriptions for 1933 deeply stirred me. It was a mass movement for the kingdom. In imagination I saw our brotherhood arising to new adventure; I saw the evangels of the Cross throughout the world greatly heartened."

The Personality of the Month

DURING the recent quadrennial meeting of the Federal Council it was generally conceded that one of the most outstanding addresses was that made by Dr. Charles Clayton Morrison, editor of *The Christian Century,* who spoke on the development of the American peace policy since the World War. Dr. Morrison was introduced by Bishop Francis J. McConnell, past president of the Federal Council. Bishop McConnell said: "It is given to few men to see their labors for peace come to such abundant fruitage as have the efforts of the editor of *The Christian Century.* To Dr. Morrison is due very great credit for the successful conclusion of the multilateral pact for the outlawry of war."

In his new survey of *Religion in Our Times,* Glenn Gaius Atkins says: "As *The Outlook* diminished, *The Christian Century* increased. Dr. Morrison belonged to the rare succession of creative editors in religious journalism, and *The Christian Century* became the expression of his many-sided force and unfailing resources. . . . No history of American religion from 1920 to 1930 could be written without acknowledging its influence. . . . It wrote 'the outlawry of war' across its banners and kept it there until the editor saw the Kellogg Pact voted by the United States Senate and signed by the compacting nations in Paris. No journal can probably be credited with so effective a share in that enterprise."

The Event of the Month

THE quadrennial meeting of the Federal Council of Churches of Christ in America met in Indianapolis early in December. Among the out-of-town Disciples seen around the lobby of the headquarters hotel were Frederick W. Burnham of Richmond; John R. Golden of Topeka; Floyd E. Bash of Des Moines; L. W. McCreary of East Orange, New Jersey; H. H. Harmon of Washington; H. L. Willett, F. E. Davison and C. C. Morrison of Chicago; C. E. Lemmon of Columbia; Graham Frank of Dallas; Alva W. Taylor of Nashville; H. B. McCormick of Cleveland; W. P. Marsh of Alexandria, Indiana; Mr. and Mrs. H. C. Armstrong of Anderson, Indiana; and George A. Campbell of St. Louis. Many of these men serve on the various agencies of the Council. Of course Jesse M. Bader of New York was there, and if one were to judge from the way this genial Disciple was always bustling around, the work of Secretary of Evangelism of the Federal Council must be rather strenuous.

The most important achievement of the meeting was a change in the structure of the Federal Council which will unite its constituent communions in a closer working unity. Henceforth the Federal Council will have a membership of 287 and an executive committee of 80. The representation of each denomination in these bodies will be in proportion to the size of its constituency. The numerous committees and commissions of the present set-up of the Council will be organized into eight major departments.

Attendance upon the always crowded meetings of this great organization was a stirring experience.

The Future of the Church College

By WALTER SCOTT ATHEARN*

Walter Scott Athearn

THE leaders of the church college development of the future must seek a basic philosophy of education consistent with the genius of the Christian religion, and, in the light of this philosophy, they must interpret the needs as well as the trends of the times. Four distinct tasks must be achieved by the church school wherever it may be conducted:

(1) To preserve the essential disciplines and cultures of the liberal arts college.

(2) To give religion and the Bible their rightful place in the college curricula.

(3) To give proper recognition in the college course of religious education and various forms of social service as vocational fields of great personal and social significance.

(4) To prepare college students for satisfactory graduate work in graduate and professional schools in the fields of religion and social science.

Historically the liberal college has attempted a twofold training. It has sought to give the student some measure of ordered knowledge in each of the main fields of human interest. It has also sought to train the students in the processes of acquiring and using knowledge. Three main groups of subjects with certain minor electives have comprised the bodies of knowledge provided by the college curriculum; the physical sciences, the social sciences and the arts. The second objective has been supplied by mathematics, logic and languages, which have been regarded as the tool subjects whose major purpose is to enable students to acquire and use knowledge. These subjects usually have been organized in the college curriculum under five groups: mathematics, history, economics and the social sciences, physical science, English and foreign languages. Two-thirds of the college course has been consumed by these disciplines.

ESTHETICS, fine arts, religion and Bible have constituted a minor part of the college program and have usually been regarded as nonessential, elective subjects. In many cases the Bible, when included, is classified in the department of English. Two subjects of universal human interest have been omitted from the fields of major emphasis; one is *religion*, the other is *vocation*. Every church college faces the problem of making religion a major academic discipline without destroying the essential disciplines traditionally represented by the liberal arts college. It must insist that the Bible, ethics, metaphysics, philosophy, the history and philosophy of religion, church history, the function of the church in modern society, and so on, are capable of being organized into a major academic discipline of as great value as any of the other recognized groups of knowledge.

Without disturbing the rightful emphasis of the historic liberal subjects a way must be found to present religion through the college course in such manner as to give the student—

(a) A Christian view of the universe,

(b) A Christian view of nature,

(c) A Christian view of society,

(d) A Christian view of individual persons, with established personal habits and attitudes based upon these religious concepts, and with a knowledge of the methods and institutions necessary to preserve the religious life in his own home, and in the community in which he is to live.

ANOTHER problem of the church college is to give vocational training without destroying liberal culture. The traditional college curricula, based upon John Locke's long exploded theory of psychology and Aristotle's philosophy of abstraction still persists in many quarters. It is still confidently asserted by many of these academicians that the moment a subject acquires *utility* it loses *culture*. Vocational subjects, or subjects pursued with a vocational motive were not, until quite recently, admitted into the curricula of an approved liberal arts college.

Only a few rearguard institutions still refuse to grant cultural value to vocational subjects. The battle for academic recognition for subjects having practical utility has been won. It now remains for the

Tower of Magdalen College, Oxford

*President, Butler University, Indianapolis.

church college to provide the wide range of practical courses in the Christian vocations and secure recognition for them in the church college. Each church college should have a strong *vocational major* of thirty semester hours in addition to the Bible courses for all who are preparing for any form of Christian service, and a *service minor* of from twelve to eighteen semester hours for all those students who do not major in religion. The church college which survives for the future must clearly recognize two facts:

1. Religion is a major academic discipline worthy of full academic credit as a cultural subject on its own merits regardless of its vocational possibilities.

2. Religious education is a field of service worthy of the professional and technical emphasis given to other learned professions.

Service Minors and Vocational Majors

No student should be allowed to graduate from a Christian college without being prepared for intelligent lay service in the local church. This training may be given in a service minor in Christian-service courses in addition to required biblical courses. Whether the student majors in science, language, history, mathematics, or some other traditional field he should be urged to elect a service minor in religion.

The subjects included in this service minor should relate the students sympathetically with the needs of the local church, and create within them a sense of personal responsibility for the ongoing of the agencies which foster the religious life in the communities where they are to reside. These courses should also stimulate the development of the personal religious life of students, give them a body of reasoned religious convictions and established habits of worship and service which they can carry with them from the college into their homes. What should a college graduate in this modern age believe about God, Christ, the Bible, the church, prayer, immortality, sin, salvation, and other great religious concepts? The typical church college graduate returns home on the day of graduation as ignorant of these subjects as he was on the day of registration. The church which builds church colleges in the future will expect serious attention given to these vital themes. The *service minor* is a minimum curriculum offering toward this end, in addition to the courses in the English Bible.

Alma Mater, a composition by Daniel French at the University of Illinois

At the present time students entering theological seminaries and graduate schools of religious education have had the undergraduate preparation for graduate work in mathematics, science, and other secular subjects; they seldom have had undergraduate courses in the subjects which will enable them to do real graduate work in religion. The church college of the future will provide this basic preparation through its vocational major and its service minor in religion.

Liberal arts colleges now generally grant, toward their cultural degrees, thirty or more semester hours of credit in pre-medical, pre-engineering and pre-law courses. Is it too much to ask that church colleges would grant as much undergraduate work toward the baccalaureate degrees to those students who are preparing for professional work in theology, religious education, or Christian missions? The typical church college now discriminates against the Christian vocations in its academic offerings. The survival of such colleges depends upon their being willing to serve the interests which founded them, the *vocational major* is a minimum curriculum offering toward this end.

The Church College In Christian Education

Lastly the church college of the future will recognize itself as a part of the comprehensive program of the church which begins with the educational program of the local churches. It must serve them.

The church college that gives religion a place in its curriculum as a major academic discipline, that properly integrates the religious vocations with cultural subjects, that provides the territory which it serves with professional and voluntary leadership for its local churches, will find a ready and adequate financial support, and an honorable place in the system of education which will finally be evolved by the nation to guarantee the intelligence, the moral integrity, and the spiritual idealism of its citizens.

The Laymen's Foreign Missions Inquiry

By STEPHEN J. COREY*

THE recently published volume, entitled *Re-Thinking Missions,* embodies the study and conclusions of a very intelligent commission of American laymen, who have unselfishly and with great earnestness and care made this research in the field of foreign missions. This group of fifteen, including three women, occupy high positions in American business, educational and professional life. They were not selected by mission boards or church organizations, but are a group of laymen deeply interested in the missionary enterprise. They have their church membership in seven of the Protestant communions of America. The original voluntary laymen's group which chose the commission was formed in New York, where most of the larger northern communions have their missionary and church headquarters. There has been no representation on the commission from the Canadian churches, the churches of the South or from the Disciples of Christ and other churches having missionary headquarters in the central states.

Funds for the enterprise were provided from private sources, the chief contributor being John D. Rockefeller, Jr. The commission represents the following denominations: Northern Baptists, Congregational, Dutch Reformed, Episcopal, Methodist Episcopal (North), Northern Presbyterian and United Presbyterian. The studies were confined to the fields of India, Burma, China and Japan. A year of fact-finding research was carried on by a group of specialists sent to the fields prior to the going of the commission itself. The commission occupied nine months in its studies at the front.

THE volume has over three hundred pages devoted to the findings of the commission. It is well written, of fascinating interest, and is a revealing and challenging study. The volume should be widely read and extensively studied and reviewed. The reader who is not in touch with the administrative side of missions will find the first one hundred and fifteen pages and the last three chapters the most interesting. The middle of the volume is largely occupied with a study of the different phases of work. It is not only a searching appraisal of the cause of American Protestantism in its international scope, but is likewise an arresting discussion from the viewpoint of these laymen of the aim and effort for the building of the Kingdom of God everywhere. It is written by men who have widely contrasting views in their interpretation of Christianity and missions, but while retaining these differences they unite in their judgments concerning the work they survey. Because of this there would seem to be no just ground for theological controversy with regard to the Inquiry. Rather, what should be of the greatest interest is a careful and unbiased study of the deductions of the commission as to the work itself and the manner in which it is carried on.

The purpose of this article is by no means to review the whole of the survey, or interpret it, but rather to present to those who are interested a brief introduction, with the hope that the careful reading of the volume will follow. A number of articles will need to be written on the commission's report. It is unfortunate that the preliminary statements with regard to the report, which have been published in the daily press, were fragmentary and of rather a sensational nature. The majority of the conclusions arrived at by the commission have already been brought forth in the report of the International Missionary Council held in 1928. The Laymen's Inquiry comes four years after the Jerusalem meeting and is the logical next step in the study of the problems discussed there. It is interesting to compare the more important deductions of this volume with the summary of the Jerusalem findings, as found on pages 183-185 of my book, *The Preacher and His Missionary Message.*

MOST of the convictions embodied in the laymen's study have been gradually reached by many missionary leaders, at home and abroad, through the years and are in process of being applied in many cases. The church constituencies at home have often been slow to accept these deductions and mission boards and missionaries have therefore been slower to put them into effect than otherwise. This independent Laymen's Inquiry puts the matter squarely and in a business-like way before the American churches and their mission boards for consideration. Whether one

(*Continued on page* 24.)

*President, United Christian Missionary Society. Author of *The Preacher and His Missionary Message* and other books.

In What Distinctive Way Is You of Life An

This Was the Question We Asked of Our Col

Atlantic Christian College

FIRST, the organizational side of religious life is met by a number of groups and meetings similar to those in other colleges. One organization, now nearly fifteen years old and purely local in character, is the Fellowship. This is a weekly gathering of students and faculty members interested in religious matters. It has no dues and no membership list. The meetings have usually about one-fourth of the student body present. We have daily chapels and one year of required Bible study for all students.

In the second place, it is our effort to keep our students in close touch with the local church as a means of fostering student religious life.

Christian College girls, Columbia, Missouri, in the Bible scene, "Rebecca at the Well"

Third, we strive to develop students in their religious life by getting them actually to do work of a religious character. For example, recently a group of students made a survey of the district where the college is located to see whether there were children not attending any Sunday school who would come to a school to be held in the college. Last year the students aided in making children's clothes and caring for children in needy families. It is our custom every year to provide gifts at the Christmas season for many children who would otherwise be denied the pleasure of Christmas. —PRESIDENT D. S. HILLEY.

Wilson, North Carolina.

Bible College of Missouri

IN ADDITION to classroom instruction, the Bible College began last year to conduct what is known as "Religious Emphasis Week." An outstanding man speaks once or twice daily to Bible College students en masse or to students and community. Associated with this speaker are others who appear each for a given day during the week.

The Bible College is also conducting a Community School by means of night classes in religion for citizens and students of Columbia. These classes each have sixteen recitations, and are intended to assist in the development of better trained Sunday school teachers and church workers.

The Bible College also furnishes office space in its building for student religious groups of the University of Missouri. We are therefore the headquarters of the religious life at this university. We take pride in the fact that fifty-eight Bible College students have entered Christian service in foreign lands since 1904.

—DEAN G. D. EDWARDS.

Columbia, Missouri.

California Christian College

IN SEPTEMBER, 1930, California Christian College inaugurated a definitely life-centered program based upon seven major life experiences and aimed to develop a high type of Christian leadership. The seven life experiences which were selected after careful study are: (1) Physical Health, (2) Social Behavior, (3) Good Citizenship, (4) Philosophy of Life, (5) Forceful Expression, (6) Appreciation of Fine Arts and Literature, and (7) Vocational Guidance. The courses offered by the college are definitely focused upon experiences in the life of the student.

California Christian College has provided a laboratory for the training of ministers. Junior and senior ministerial students are placed in well-conducted churches, and under guidance of the pastor secures experience in actually handling a church. The pastor and official board submit frequent reports to the college indicating weaknesses of the student, and suggesting instruction that might correct faults. In this way the college discovers weaknesses in its own curriculum, and the local church has opportunity to assist in the development of its own preachers. Each student has experience with several types of pastors and in different churches. Their work is closely supervised by Dr. C. R. Hudson, former pastor and superintendent of missions.

ollege Fostering the Christian Way Students?

idents Across America. Read Their Replies.

The high spiritual tone maintained at California Christian College is closely connected with the mountain retreat of the ministerial students' association. This association annually hies itself up among the high peaks and rugged cliffs of beautiful TeJunga canyon, and there the students renew their vows of loyalty to the cause which has challenged them.

—Edgar Lloyd Smith.

Los Angeles, California.

Junior Christian College for Women

FOR the past several years Christian College at Columbia, Missouri, has undertaken and carried out some distinctive educational project. This year the project has for its theme, "Education for Character Building and Personality." The entire school is included in the project.

Faculty members through special committees are the leaders in the plan to emphasize character building in all departments in such a way as to make students realize that whether they are learning music, expressing themselves in college dramatics, or indulging in their favorite sport, they are pursuing these activities as a means to a worthy end; to refine their tastes, uplift their ideals, and assist them in using their talents for social betterment.

Los Angeles preachers (front row) and California Christian College students serving as apprentices (second row). Third row, students serving as regular pastors

Early in the school year, the committee appointed to lead in the character-building project presented at faculty meeting a list of attributes to be considered in the rating charts recommended for estimating personality and character in students. These included honesty, reverence, dependability, cooperation, loyalty, respect, courage, healthfulness, courtesy, sincerity, and appreciation.

Girls in all departments have shown a fine spirit of cooperation in the various plans proposed.

—President Edgar D. Lee.

Columbia, Missouri.

Cotner College

AT COTNER the general atmosphere is a more important religious influence than any particular activity or group of activities. We do not employ faculty members unless they have definite religious convictions and interests.

Convocation Sunday each fall presents to the student the urge of the college and the invitation of the church to become definitely affiliated with the college church. The Y. W. C. A., sponsored by our dean of women, maintains an active program. A College Sunday School Class is taught by Professor Charles A. Lockhart, head of our Department of Religion. A College Christian Endeavor Group carries on a vigorous program. The Aylsworth Group fosters the interest of those who desire to render either professional or lay Christian service and provides a schedule of gospel teams in many of our churches during the winter. Two chapel services each week, of full college hour duration, provide real Christian service in the college as they are addressed largely by the ministers of our city, or by other men of comparable character and interests.

—President L. C. Anderson.

Lincoln, Nebraska.

Culver-Stockton College

AMONG the various means Culver-Stockton College is using to help its students "find themselves" is the work in Occupational Orientation for freshmen as directed by Professor True Taylor. The work is divided into five main divisions: (1) classes in Occupational Orientation for freshmen, (2) counseling, (3) building the Vocations Alcove, (4) special lectures by men and women of prominence in various occupations and professions, (5) recording.

In cooperation with the college librarian, we are assembling hundreds of monographs, reprints, surveys, etc., describing the various occupations now extant.

(*Continued on page* 25)

Christian Education Costs!

By H. O. PRITCHARD*

SOME years ago I heard Archibald McLean give a talk to a small group in an "upper room" on "The Graves of Our Missionaries." No one who heard him could ever forget the pathos, the eloquence and the power of that address. When he concluded each one felt that those graves were the church's imperishable treasures buried in the soil of many lands.

An equally eloquent and effective address could be made on "The Graves of Our Educators." And by "graves" is meant not so much the resting place of those who have lived out their allotted time, but more especially those who have died in the heat of the day; and whose labors, burdens and sacrifices had much to do with their passing. I also mean particularly those who have left us in recent years at the very height of their powers. Let us call the roll of men who have given their lives for Christian education.

L. O. LEHMAN was stricken down at Eureka College in the midst of his strenuous labors as president when he was at the peak of his abilities. Charles E. Cobbey, president of Cotner College, that lovable, unselfish and godly man, was actually slain by the labors he was called upon to bear. Carl B. Swift died at the age of forty-two from trying to carry the burdens of two or three men at Drury College of the Bible. Vernon Stauffer, first dean of Hiram College, once president of California Christian College, finally a teacher in the College of the Bible, Lexington, Kentucky, where he died under fifty years of age from overwork. J. K. Shellenberger of Cotner College died a little more than a year ago from heart strain brought on largely by the burdens which he bore. T. E. Cramblett literally saved the life of Bethany College and in so doing lost his own. Miner Lee Bates had burned himself out for Hiram College when his abundant life came to such a sudden and dramatic close. And last but not least those who are still in the land of the living, but whose bodies and spirits are broken by the burdens they have borne and whose feelings we spare by withholding their names.

I am thinking especially of our newest grave—the grave of Cloyd Goodnight. His death coming so suddenly at the close of our recent International Convention, dramatizes with tragic force the price which those pay who are trying to lead our people to appreciate and support our educational enterprises. While it was not the only cause, nevertheless, it is a truthful statement that the enormous strain which Cloyd Goodnight underwent in directing the affairs of Bethany College in these strenuous days, had much to do in bringing about his death at the age of fifty. It was a heart failing from overstrain which brought the unexpected end. He had not been conscious of any such difficulty until a few days before his death.

WHEN one knows his enormous labors and the remarkable accomplishments of his administration, one can understand more fully this tragic climax. He was in his fourteenth year as president of Bethany College. During that time the student attendance had been increased from 175 students of collegiate rank to 320 students of full college standing. The Gothic Chapel had been restored and beautified. Phillips Hall for girls had been built at a cost of some $300,000. Percy B. Cochran Hall for men had been remodeled and restful parlors created and furnished. The Library had been rearranged and facilities enlarged. A water system had been built. All the buildings on the campus had been renovated and repaired. The productive endowment of the College had been lifted from $604,804.90 to $802,344.00, and the total assets of the institution from $1,840,000 to $3,280,000.

But the largest contribution which Dr. Goodnight made to Bethany College was not in buildings, endowments and equipment, but rather in a new educational program which incorporates the best that is to be found in American education today. The arranging of courses and students into upper and lower divisions; the regrouping of departments into divisions with an academic council; aptitude and placement tests for students; personnel and guidance plans by faculty members covering every phase of student life; comprehensive examinations for seniors; increased emphasis upon sound scholarship; and above all the large place given to the Christian way of life in all the programs and activities of the college; combine to give to old Bethany an education program which not only conserves the best traditions of the institution, but also places it in the front rank of American colleges. It was at this point that President Goodnight made his largest contribution, and it is this for which he will be most gratefully remembered.

This accomplishment is all the greater when one understands that he was trained as a pastor and preacher. When he left the pastorate at Uniontown, Pennsylvania, and assumed the duties as president of Bethany College on July 17, 1919, he had practically

*Secretary, Board of Education, Indianapolis.

**Cloyd Goodnight,
President of
Bethany College
1919—1932**

no experience in administrative work such as he was called upon to assume. He knew little of the language and technique of higher education. However, with his characteristic intellectual alacrity he speedily acquired not only a knowledge of the field of higher education, but he mastered the technique of college administration as well, and it is within the truth to say that at the time of his passing he was an outstanding college president.

This intellectual facility was demonstrated by the wide range of his attainments. As a college student he majored in philosophy. He kept up his interest in this field and at the time of his death was conducting two classes in the Department of Philosophy. As a preacher his work required that he should widen the scope of his scholarship and he chose the field of New Testament Introduction. Later on he specialized in the Pauline Epistles and the life and work of the Apostle Paul. It is not overstating the truth to say that he was no mean authority in each of these fields. His library is an eloquent testimony to the range of his intellectual interests. It contained the latest and best books on philosophy, theology, biblical criticism, sociology, economics, education and general literature. One wonders how he found time to keep abreast in so many fields of learning.

And now we have a new grave in an old cemetery—the historic cemetery amidst the beautiful hills of Bethany where so many illustrious dead are buried. This grave contains the earthly remains of one who was cut down in the prime of his power and whose death is an heroic example of the struggle, sacrifice and devotion which has been given to the holy cause of Christian Education. His memory is an abiding inspiration to surviving toilers in that field.

Christian Laymen Look at 1933

What should be the chief interest of the Disciples of Christ in 1933?

We asked leading laymen all over the nation to answer this question. Here are the replies in the order of their arrival on the editor's desk. They provide food for thought.

OUR chief interest in 1933 should be to make a beginning, involving whatever changes it may, whereby the Disciples of Christ may become an aggressive force in the present world-wide struggle between religion and secularism. A practical procedure would be a sympathetic, unbiased, thorough consideration of the report of the Laymen's Commission of Appraisal, just published.

R. A. DOAN, (Manufacturer).
Columbus, Ohio.

THE intensive preaching of the gospel of Jesus Christ as the only means of saving people from this era of moral irresponsibility. Jesus taught right living as the solution of social problems. Disciples should teach that doctrine now as never before in the pulpit, in the Bible school and in the lives of members.

MERLE SIDENER, (Advertising).
Indianapolis, Indiana.

SEEKING to recover the goal and method of Jesus in developing qualitative rather than quantitative religion.

Demanding above everything else vitality in worship, preaching, teaching, evangelism, missions.

Recognizing the Kingdom of Heaven as a quality of life within men, most faithfully exemplified in the domination of mind and heart by the Sermon on the Mount.

HUGH T. MORRISON, M.D.
Springfield, Illinois.

CHRIST wants the world and the world needs Christ.

Our brotherhood should set a definite goal, and that goal should be Christ. Christ's message should not be made one of words only. My suggestion for 1933 is, "Give the world applied Christianity."

WILL H. EVANS, (Insurance).
Sherman, Texas.

IN MY OPINION the principal interest of the Disciples of Christ in 1933 should be the saving of souls, rather than inducement of members moving from one city to another to place their membership with churches in that city.

Our ministers should preach to the heart, not the head.

OMAR THROGMORTON.
Little Rock, Arkansas.

TO DEVELOP in each local church a program of Christian education that will meet the needs of every member of every family and will help them become real Christians in all the relationships of life.

A. M. PENNYBACKER, (Y. M. C. A. secretary).
Chattanooga, Tennessee.

THE chief interest of true Disciples in 1933 centers in two places for *a more efficient church.*

1. Individuals—fired with vision—hope and faith —pressing constantly forward and upward toward the goal of righteous citizenship; dedicated lives never weary in well-doing.

2. A zealous diligence in each department of the church; strong, virile, aggressive cooperative action welded together for the common good.

WILBUR L. KIRBY, (Linen jobber).
Buffalo, New York.

JUSTICE to the Church—

Every humanitarian effort is either sponsored by the church or conducted for the most part by those who have been trained by the church.

Justice to Industry—

Industry provides all of our physical necessities, our comforts and our luxuries. It aids us greatly in all our worship and other religious activities, yet it is most abused by preachers, social workers and politicians.

Justice to Criminals—all classes—

A murderer usually only gets from two years to life in the pen, and a large percentage are pardoned before serving out their term. A few, only about 5 per cent, are hung or electrocuted.

Justice to the Devil—

Preachers have robbed him of his throne and abolished his kingdom; hell is no more. When we consider that one-half the hereafter incentive to be good has gone, is it any wonder that crime has increased?

W. HUME LOGAN, (Manufacturer).
Louisville, Kentucky.

THE Disciples of Christ have a plea. The simple gospel story of Jesus and the Cross.

The world needs that plea as never before. The year 1933 should be devoted above all else to an old-fashioned soul-winning campaign; not a spectacular head-counting affair, but one in which hearts may be counted for God as never before.

H. GALT BRAXTON, (Editor, Kinston Daily Free Press).

Kinston, North Carolina.

IN MY humble opinion, the chief interest of the Disciples of Christ in 1933 should be to have Christ's spirit toward all in need or in sorrow. Perhaps not less preaching, but certainly more practicing of Christ's teaching.

LELAND D. JONES, (Dentist).

San Diego, California.

THE chief interest of the Disciples of Christ in 1933 should be centered in properly financing the National City Christian Church of Washington. D. C. This is an agency of our brotherhood and every church in the brotherhood should have a substantial item in its budget to help pay off the debt on this church.

W. PALMER CLARKSON, (Pioneer Cooperage Co.).

St. Louis, Missouri.

EVANGELISM in its broadest sense should be the keynote of the Disciples' labors for 1933, and in fact, until the hundreds of abandoned churches are once more functioning in the cause for which they were erected. Good roads and automobiles make it possible for brethren everywhere to rally in such numbers and influence as to awaken sufficient community interest to open the closed churches, and in this way develop the power and strength of the Disciples in places where in recent years these have been waning. OREON E. SCOTT, (Realtor).

St. Louis, Missouri.

FOR the fifty-two Sundays in 1933 (and every other year of a minister's lifetime) there are fifty-two Bible incidents or episodes illustrative of as many different aspects of human sin, together with the correlative virtues. These will afford fifty-two perfectly good texts for fifty-two morning sermons calling fifty-two kinds of sinners to repentance instead of teaching them that not the individual but society is the sinner. Let the 1933 watchword be, "Sin is personal." JUDGE FREDERICK A. HENRY.

Cleveland, Ohio.

THERE is no real difference now as compared with past days on the need for a straightforward gospel message. Tendencies to intolerance and dogmatism should be resisted. The real need of men—the need of the world for Christ and his salvation, is still paramount.

C. L. BURTON, (President Burton Stores).

Toronton, Canada.

TO PRESENT the living Christ as Savior and friend to a perplexed and weary world. A spirit-filled ministry and a consecrated membership should create an atmosphere within our churches which will "draw all men unto Him." His believing disciples will never suffer his work to fail.

MAUDE LUCAS RUMPLER.

(Treasurer, Board of Education).

Indianapolis, Indiana.

THE development of the latent power and rare treasure of resource in our smaller churches.

Whether their problem is lack of leadership, vision, program, or the wrong type of ministry, our stronger churches, looking beyond their own needs, large as they may seem, must meet the challenge such conditions offer in the smaller churches of their own neighborhood, with a prayerful and consecrated spirit of helpfulness.

M. R. DENISON, (The Studebaker Corporation).

South Bend, Ind.

DEEPER consecration! Great things must be undertaken by the Disciples in the next few years through their organizations, but before they can be successfully culminated—even launched—there must be the compulsion of a Great Urge. We have the machinery, we know the methods; we need now to recapture the motive of the early Disciples, a motive that transcends all else.

BESS WHITE BUNCH, (Former editor WORLD CALL).

Indianapolis, Ind.

I BELIEVE the chief interest of the Disciples of Christ in 1933 should be the undertaking of a forward step in the biggest task God ever gave his church to accomplish—the missionary task around the world.

We need to be unafraid to DARE and to DO. If God is REAL to us, we will not hesitate to launch a movement to rid ourselves of our financial burden.

MRS. WALTER M. WHITE, (Former member, Executive Committee, U. C. M. S.).

Memphis, Tennessee.

THE imperative need of our people today is a re-indoctrination in the fundamental truths of New Testament Christianity, plus a more intimate knowledge of our historical background and acquaintance with the founders and pioneers of the movement.

ELMER L. LINCOLN, (District Attorney).

Texarkana, Texas.

Farmers of Forty Centuries

These junks are the freight trains taking Chinese crops to market

By KENYON L. BUTTERFIELD*

ABOUT two years ago there were held two conferences in North China that may prove to have been epoch-making in the history of Christian enterprise in that land of problems and of promise. They were small conferences—less than a hundred in attendance at either one. They were significant not because they brought together great leaders—for they were made up of a few missionaries and a larger number of Christian pastors who came from the villages scattered over the great plain of North China. Their importance consisted in the fact that they discussed practical projects for widening the range and intensifying the activities of the Christian forces among the farmers of China, and reached some definite conclusions as to procedure.

Christian evangelists have "occupied" all of China in the sense that they have dared to go to all areas. But this very courage has resulted in scattered and fragmentary work. It has planted tiny churches here and there among the hundreds of thousands of villages and hamlets, but it has not produced strong centers of Christian influence or demonstrated the rural leadership of organized Christianity.

These two gatherings, one held under the shadow of the great Christian Yenching University near Peiping and the other under the auspices of the Theological Seminary in Tsinan, the capital city of the populous province of Shantung, sat down for some three or four days to talk over plans for a more aggressive rural evangelism, and a more united effort to lead the rehabilitation of rural China on lines at once wholly practical and deeply spiritual.

The crux of their conclusions can be stated as a twofold approach—the concentration of activity in carefully chosen local areas or groups of villages to be called "rural community parishes," and the setting-up of a program of service to all the people, that shall try to meet the needs for medical care and sanitation, better farming methods, schools for teaching the people to read, starting of cooperative societies, stimulating village industries, and assistance to village women and girls in understanding their special problems.

It was interesting to note that there was no debate as to the propriety of the Christian forces undertaking these services. The Chinese are a very practical people. "The farmers of forty centuries" are wedded to some practices that modern science cannot approve. But they have not carried a great civilization on their backs all these centuries for nought. They must be "shown" a better way. Once convinced they will respond. And so they are always testing a new doctrine in pragmatic fashion. They are not impressed by a merely emotional appeal. For example they want to know of Christianity what it really signifies in daily life. The government cannot for decades to come supply the full range of services requisite to reconstructing the overpopulated, hard-pressed countryside. It is an unmatched opportunity for the church.

West China Rice Harvest

It should be made clear at this point that the conclusions of these conferences were based not simply upon theories advanced during the four days together. During the past two

*Rural work adviser to the International Missionary Council.

decades there has been an increasing number of activities definitely designed to aid the farmers of China, carried on by missionaries and Chinese Christian leaders.

Perhaps the most outstanding of these, at least among the missionary endeavors, is the College of Agriculture and Forestry at the Christian University

Rice is transplanted from seed beds in this back-breaking way

of Nanking. Started about twenty years ago, it has grown into the most useful agricultural college in all China. It has sent out Christian agriculturists into all parts of China, men well trained in modern science and farm practice. It has conducted research in many important fields, such as cotton and silk growing. It has carried its "extension work" out into the villages where the farmers work and live. In recent years it has planted more than a dozen branch stations or centers in Central and North China, where local experiments can be carried on and whence shall go out to the villages additional emissaries of light and leading in all things rural.

Up in Changli, not far from the Great Wall, the Methodist mission has been developing a "fourfold program" of preaching, education, health and agriculture. The hospital physician insists that a part of his privilege is to pay almost daily visits to sick villagers. A lady doctor goes in and out among the primary schools on her ministry of health education. A missionary lady, assisted by a half-dozen bright and devoted Chinese girls, is carrying on scores of classes designed to teach village women and girls to read—the outstanding "project" of this sort in all China.

Hubbard of the American Board has for some eight years led his thirty Chinese evangelists in a great movement for teaching literacy to village boys and young men—over 30,000 have been enrolled in these classes.

In Shantung, Dr. Djang, a brilliant Chinese educated at McGill, has been working with the English Baptists in similar literacy work.

Hunter, with his center at the mission schools in Tunghsien near Peiping, has been developing a system of village fairs, initiating classes in agriculture, promoting experiments and demonstrations in improved farm methods.

Dr. Stanley, head of the Theological Seminary at Tsinan, has pressed forward with his rural training and demonstration center as a laboratory for assisting his theologues to get first-hand touch with rural problems.

Dr. Price, of the Theological Seminary at Nanking, has taken over a group of villages in an area a dozen miles away from the city, where he has organized what is virtually a "rural community parish," which is serving as testing ground and a study area of the most practical character for his students and as demonstration of methods of "inclusive evangelism."

Yenching University itself has promoted village studies and demonstrations in nearby territory. The great Christian medical school at Cheeloo University at Tsinan is endeavoring to get funds to establish a public health department, a part of the function of which would be to "tackle" the whole problem of village health, hygiene and sanitation.

It is almost invidious to mention these instances of the new approach to the Christian problem in rural China, because they are by no means all the illustrations that exist. During recent years there has been a rapidly expanding effort among nearly all the mis-

Imagine a tractor in this field!

sions to become more aggressive in the villages and to utilize a comprehensive program of social service as an organic part of the gospel campaign. These various activities are not merely chance or sporadic efforts. They are taken up in obedience to a growing conviction that they are not "bait" to attract people to the preacher, but that they are woven into the very fabric of the Christian message. Those who foster them feel that they are but following the footsteps of the Master, not only preaching, but heal-

ing the sick, giving sight to the blind, and even feeding the hungry multitudes.

Perhaps the most amazing feature of this indirect evangelism is that it seems to be getting larger results in terms of actual numerical gain in Christian adherents than has any other method of approach. In Hubbard's territory, the number of Christians has nearly doubled since he started the literacy classes, although not a word about religion is uttered in these classes. Moreover, those who enter the Christian fold are largely youth and largely literate—obviously a great gain.

The secret of this increase seems to be—it may be Chinese or possibly just human psychology—that while preaching the word is not alone very effective, friendly, disinterested, loving, helpful service designed to meet real needs, not only allays suspicions that "proselyting" often does stir, but it arouses curiosity as to why the Christians undertake these pieces of service, often and indeed usually at the price of sacrifice and toil. The moment such a question issues, that moment is a door opened to the preacher. He has not forced it open, it is opened to him by the farmers themselves.

TO DISCUSS the topic assigned to me without mention of one of the most remarkable rural movements in all the world would surely be a serious omission. For more than ten years now Dr. Y. C. James Yen—"Jimmie" Yen, one of the great leaders and statesmen of the new China, has been responsible for the growth of the Mass Education Movement. He now has headquarters in a rural county of North China, located within a hundred miles of Peiping, where he has gathered about him a band of nearly 50 highly educated Chinese who are set to study in thoroughly scientific fashion the whole basis of rural reform in China. His group deals with methods of teaching literacy, and also with agriculture, health, schools, rural culture, citizenship. They soon discovered that teaching youth or even adults to read is a mere beginning. It must be followed by the provision of worthy reading material helping the villagers to meet their own needs. Now, religion plays no direct part in this great enterprise. But it is essentially Christian in its spirit of service and sacrifice—indeed it is more Christian than some endeavors that fly the Christian flag, because it seeks the welfare of the underprivileged masses. Yen himself is a Christian, a graduate of Yale, and for some years served in the Young Men's Christian Association.

It must be noted, too, that the Chinese-managed National Christian Council has given attention to this rural work. For nearly four years, Mr. Chang Fuliang, a man of fine spirit and real ability, agriculturally educated in America, has been serving as a rural secretary of the Council. At present he has two helpers. His leadership in the field and his writings have given the whole rural movement a real impetus. The new religious education movement, fostered also by the Council, is giving due attention to the villages.

Thus the Christian enterprise is leading in a new evangel for the farmers of forty centuries. The uniqueness of Jesus and his saving power, especially his all-enveloping love for the lowly and the handicapped, are preached. But this preaching is being given body and point by the concrete expressions of Jesus' spirit and of his call to the more abundant life by a series of helpful services designed to meet actual needs of a hard pressed people.

TWO items in "the follow-up" of the two conferences mentioned are illustrative of the new strategy it may be called. One was the resolution to experiment with perhaps a dozen "rural community parishes" in North China. Advices recently received from the workers in the field indicate that these projects are slowly but surely winning their way.

Another though more indirect outcome of the conferences is the organization of a Christian Rural Service Union, in which five missions are cooperating.

Great difficulties arise from excessive nationalism and hatred of everything foreign including "a foreign religion"; anti-Christian movements; governmental restrictions, especially as to registering Christian schools. Some are due to the perfectly terrific handicaps of Chinese farmers that arise from overpopulation, deforestation, flood, famine, lack of transportation facilities. The so-called Communistic movement in some parts of China has almost annihilated Christian work. The rival war lords devastate the countryside. Some of the difficulties are due to failure of the Western churches to measure up to the new needs.

IN SPITE of all these hindrances, Hubbard says: "However, there are those who believe that the reconstruction and salvation of China depends on steady work for many years among the humble folk of the countryside and this work seems to be going on, if anything, better than usual in this part of the country. The country folk are especially friendly at present and officials and educators are frequently saying that this steady, constructive work of the church is perhaps, after all, the best way to save China."

Dare we of the American churches refuse that measure of sympathetic understanding of the herculean task that lies ahead of the Christians of China in trying to reconstruct the rural life of 300 millions of human beings in keeping with the teaching and spirit of Jesus, or deny the practical aid in men and money that must accompany any real cooperation on our part? The question is crucial for Christianity. The answer is vital to Christian leadership toward a better world.

The Pastor and Human Need

In these days of appalling human need, it is not sufficiently understood that the churches are carrying a tremendous share of the community burden of relief and reconstruction. The following article was written by the pastor of an average Church of Christ. For obvious reasons it is anonymous. The people in his church are neither poorer nor richer than the great majority. The pastor of this church is not lopsided on the side of social work, but he is loyally meeting the new duties thrust upon him by this economic crisis. Your pastor is doing the same. Multiply this man's work by ten thousand and you have the staggering sum of burden-bearing that is being carried without a word of complaint by churches and ministers of Christ. They do not ask praise, but we can at least grant them recognition as good servants of their Master.

I AM a minister of an average Church of Christ in the residence section of an American city. The editor of WORLD CALL has asked me to write on the meaning of the pastoral ministry in an economic depression. I am requested to deal with cases.

During the two years of this depression I have raised and spent sums ranging from $25.00 to $125.00 per month upon men discouraged because society has no use for them. Food has been provided, rents paid, the sick treated, three autos have been purchased, transportation secured, money loaned, and many helped to find employment.

Mr. A. About eighteen months ago a man came into my study. He spoke with hesitation and sought some apology for his presence. To relieve his embarrassment, I said to him: "You need make no apology for coming here. I have been looking for you and am glad you are here. I know of your trouble and I want you to know you have come to the house of a friend." He dropped his head into his hands and tears spattered on his shoes. His first remark was, "I did not know I had a friend."

He was out of a job. There were nine in his family. In his effort to make a living he had honestly tried to make a deal and failed. He was caught in the clutches of the law. He was no criminal. He had been fined and sentenced to jail. But the judge had suspended both and requested that he report to me each month. The story of our nearly two years' comradeship is typical of a dozen others.

I visited his home. We supplied food, fuel, clothes. I made friends with the children. I went fishing with the young man of the house.

IT WAS difficult to keep the children in school. The landlord from whom he rented was a Baptist whose Christianity was par excellent. His patience was matched only by his sympathy. During these two years we have seen one golden-haired daughter graduate from high school and she sings now in our church choir. We found odd jobs about the city which supplied some funds and each week I visited the home or some member came to my study. One day when I felt prompted to make a call but was delayed because of the stress of work, one of the sons came in and said, "Mr. Preacher, mom said to tell you that if you ever saw an empty house, that's ours." I knew what he meant. I did not fail them, for I have never turned a single person from my door who was actually in need. This man had formerly worked in a factory at a good salary. Three months ago his factory was reopened and my friend returned to his old job. He does not get his former salary but is happy to work for half as much. I never asked him to attend church but both he and his family came and are still coming.

Then there is the case of Mr. B. He was a teacher and had come to our city to do another kind of work which failed. His family possessed culture and education. They worked in the church school and were active in social life. Unemployment took all they had. They lost their furniture, their auto, and they used up their savings. Some of the food they had brought to the church in baskets to be given out at Christmas was returned to their own tables to stave off hunger.

INTO this home I went and talked frankly about their situation. It was not promising, and I could give little hope for immediate income. I promised them food and fuel. They tried everything to make money. Soliciting was impossible. The streets were full of solicitors. They ran down want ads and came home each night disillusioned. In the far west lived a brother who was employed. A letter to this relative brought a check which paid rent for a month and provided food a little longer. Finally, the wife and children went to live with this brother until the husband could find employment. Time wore on and no work could be found. I secured a room for the husband where he could have warm quarters without cost. This man barely made enough to feed himself. Toward spring word came that the brother in the west had lost his job. This meant that the family must be returned. We went to a farmer and rented a house for ten dollars a month. We then purchased

an old automobile and sent the husband after the family, supplying enough cash for the trip. In three days he was back. He stopped his car in front of the farm home. During these three days we had secured from the church members enough rugs, stoves, beds, and general household effects to set up housekeeping. For four months we paid the rent. The family raised a garden, canned fruits and when October came the husband had employment at $70.00 per month. They are now happy and at peace.

ONE day last spring a well-dressed man came to my home. He informed me that he was a member of a small Baptist church, but he had come to me because he knew I was sympathetic with the unemployed. I learned that my caller was a university graduate, a former secretary of a Y. M. C. A. and had made good money. He had two acute problems. One was whether he could keep his home and the other was whether he could supply the needed funds for his son to graduate from a small college in June. His son was the president of his class and an honor student. He needed but a small sum of money to pay board and the necessary expenses of graduation. How my heart was wrung as this father, proud, kind, tender, poured out the story of his disappointment. One of the members of my church owed him six months' rent. The renter was out of work. I raised fifty dollars and gave it to the Disciple renter to pay a Baptist landlord who paid for his son's graduation. But within a week the loan company served notice that it would take over his property unless payment was made immediately. Again my Baptist friend called. I visited the loan company and got a promise to withhold proceedings for two weeks. By this time we had raised enough to make a payment and the renter had secured permanent employment.

YOU may wonder where the money comes from to pay these items of cost. In the pews of the church are little envelopes with the words printed thereon, "Offering for Relief and Unemployed." When I mention some case of need just before the offering there is usually a very fine response. Some classes give regularly to the "Minister's Relief Fund." Two or three families make contributions regularly. A hundred dollars a year is provided in the budget. On one occasion we asked the members of the church to pledge from twenty-five cents to one dollar monthly for four months. From this appeal we had an income of sixty dollars a month for the time indicated.

The Methodist church in the community supplied me with many clothes and worn garments. One fine teacher of the Methodist church told her class about the work our church was doing and she asked that all her girls bring clothing the next Sunday. This donation was given to me and I had fine dresses, shoes and other apparel, that were welcome in many homes.

I KNOW the joy of taking the Good Confession. I think no picture is so beautiful, so commanding, as to see a man standing in his own right and with his own mouth make the confession of his faith in our Lord Jesus Christ. I know, too, the joy that comes when a small gift of money or food or clothing is presented to a family when that gift is the most needed thing they could possibly receive. I promised a man that I would have help for him on a certain day. He waited for me at his home until after 10:00 a.m. and then went to hunt work. He told his wife that the Christian minister would call and for her to wait at home. When I knocked at that door, do not ask whether I was welcome. Her kindness was equalled only by her joy. The help this family received this day meant the keeping of their home. I knew then that it was more blessed to give than to receive.

Before I close I am compelled to speak a word of indictment of the social order responsible for this distress. We cannot blame God. A heavenly Father who has made a world of abounding plenty, filled with all the resources of minerals, productivity, fertility, and that yields an increase in superabundance, cannot be blamed for the poverty and the sorrow of the earth. It is man's inhumanity to man and not the displeasure of the Almighty. We shall suffer and go on suffering until we have enough sense to recognize that men are brothers and at the table of plenty every man must have his place. The solution lies in our motives. The profit motive has well-nigh wrecked our civilization. Exploitation has destroyed our resources in men and materials. Life must have meaning and purpose. Society must be organized to assist humanity to reach the high goals set before it in the Christ ideal of the Kingdom of Heaven. The church and its ministry must salvage human wreckage, but it cannot be indifferent to the un-Christian system which is creating this havoc. So I repeat to myself and to my people Ella Wheeler Wilcox's words:

"O man bowed down with labor!
O woman, young, yet old!
O heart oppressed in the toiler's breast
And crushed by the power of gold!
Keep on with your weary battle
Against triumphant might;
No question is ever settled
Until it is settled right."

It Has Happened Again

By I. J. CAHILL*

A FEW months ago in quick succession certain men of wisdom and discernment seized and carried off from headquarters into wedlock Miss Mary Campbell and Miss Bess White. And now John P. Sala, pastor of the University Church, Buffalo, New York, a member of the executive committee of the U. C. M. S., carries off our Miss Joy Taylor, head of the missionary education department, notwithstanding the fact that his brethren had chosen him as a member of the executive committee to protect and further the interests of the society.

Mr. and Mrs. John P. Sala

Like the parable of the prophet spoken to King Ahab, "while thy servant was busy here and there," she was gone. Everyone was so busy trying to overcome the depression and to get more work done with fewer workers that there was no time to keep an eye on the executive committee, and so it was that another worker was carried away.

Mrs. Sala is the daughter of W. B. Taylor, pastor of the church at Jackson, Ohio. As a child of the manse she has known the inside of church life and Christian work in all its phases from girlhood. In Chicago, and in Ionia, Michigan, where her father held pastorates, and later at Bethany College, where he was professor, she had opportunity thoroughly to know the varied expressions of the Christian life as found in the metropolis, the small city and the church college.

In addition she had direct training of varied and extensive nature, fitting her for the work of exceptional vision and insight which she accomplished and projected while with the society. She has the degree of Ph.B. and A.B. from Bethany College, and A.M. from Teachers' College, Columbia University.

In 1916-17 she took training in the College of Missions in preparation for contemplated missionary service in China.

She took training for work in the Young Woman's Christian Association and served that organization as secretary for three years. Before her service in that association she served a year as assistant pastor in our church at Miami, Florida.

These experiences gave her a broad basis for sympathetic understanding of every phase of the Christian enterprise, spiritual, social, educational, in the local church and in organized agencies through which the church extends her service beyond parish bounds at home and abroad.

September 1, 1926, she left her post with the Y. W. C. A. to take up the work of missionary education in the United Christian Missionary Society.

In spite of hampering economic conditions which prevented her carrying out in full all the plans of advance which she visioned, she was able to organize plans which have greatly strengthened and improved the important task of acquainting our churches with the scope and significance of the ministries of our people in preaching, teaching and healing at home and abroad.

No more tireless worker has been on the staff of the society. No one more sincere, unselfish and wholly devoted, could well be imagined.

Her spirit, as well as her intelligent and effective labors in her realm, has left much to enrich the service of the society in coming years.

All the workers at headquarters and hosts of friends throughout the country will wish Mr. and Mrs. Sala an abundance of blessedness and of blessing in their new life together.

*First vice-president, U. C. M. S.

A Pastor and His People

By Grace Noll Crowell

This is our church, and this is where we come
With earnest hearts to worship and to pray:
A pastor and his people, joined as one
To seek a holy way.

A pastor and his people—he to lead,
And we to follow where the Christ-road runs.
God, make him wise; God, give him words to say
To us, the listening ones.

God, help us share his burdens—help us bring
Our own gifts to the altar—bring them all.
Oh, may we not hide any talent, Lord,
Though it be large or small.

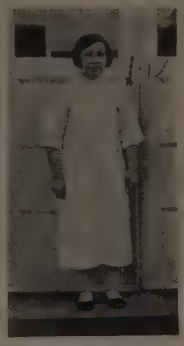
And we can pray—the humblest one can pray;
The lowliest one can serve—God help us see
As pastor and a people that we each
Have part in serving Thee.

—In *Christian Advocate.*

The Lady at South Gate

By T. H. P. SAILER*

IN FEBRUARY, 1931, I spent ten days at Nanking. In my previous reading I had come across a number of references to the work of Mrs. Edna Gish and had made up my mind it was one of the things I must certainly see. I went over to South Gate four times, twice mainly for interviews, once to visit a Saturday evening Bible class, and finally to attend four different services on Sunday. I had long talks with Mrs. Gish, saw different parts of the work, and heard what others had to say about it. The following statement is made from memory and also from notes which were taken at the time.



Miss Wang, of Girls' School, South Gate

The work was seen under some handicaps. Much of the work in China still feels the results of the troubles in 1927. Mrs. Gish's colleague, Miss Kelly, was home on furlough, and Mr. Shao, her leading Chinese assistant, had gone to Yale to study. It was winter and especially on Sunday the weather was very cold. The rooms in which most of the services were held were unheated. I was told that not long previously the communion wine had frozen solid in the cups.

The principal building was a substantial, five-story structure put up in 1926. The equipment seemed to me rather meager. Across the way an old building had been pulled down and a new one was being erected.

MY MAJOR impressions are as follows:

First, institutional church work in China is very important. Church services in this country have many supplements, though in many cases we have not had as many as we should. Chinese life supplies far less than ours does. It is certainly not enough merely to preach the gospel. We must also train in Christian living, dealing with different grades of understanding and development separately.

The weekly schedule seemed a very full one, especially so in classes held to promote understanding of Christianity. When the new building is completed more will be undertaken.

Second, Mrs. Gish said that she was conservative in theology, but it was quite evident that she was progressive in her educational ideas. For instance, she did not use the material of the China Sunday School Union which represents in general the older traditions in religious education. She works out her own outlines, four of them each week. She had a term in religious education at Boston University. She has sent Mr. Shao, her assistant, to Yale to get up-to-date on this subject. She holds special classes for Sunday school teachers, a provision which is not nearly so common in China as it should be.

The children do much handwork which she says fastens in their minds the stories that they hear. She has had an invitation from Nanking Union Theological Seminary to give a course on Sunday school work. There are not many missionaries to whom such an invitation could profitably be extended.

Third, the outstanding feature of the work was the way in which it attracted young people and stimulated their activity. The church in China is very weak in this respect. Little children are usually attracted by Sunday school stories and picture cards. Elders are willing to sit and listen to preaching services. The young people are too mature for Sunday school exercises and too active to care for the type of preaching which is usually available. In places it is distressing to find almost hostility between the young people and the church. In some cities the adults and young people meet separately, and the latter do not attend the regular church services.

MR. FANG, principal of the middle school, and a notable leader in China's religious life, told me that Mrs. Gish was the only person in Nanking who could hold young people. This in spite of the fact that there are other strong churches and preachers of more than average ability. He said that she let them work for themselves and decide for themselves. Her personality, he said, was the main element. Many students work for her without pay.

Mrs. Gish had some work in a Bible training school, but a practical experience which I venture to believe was much more important for her, namely, as a state president of the Oregon Christian Endeavor Union for two years. The fact that she was chosen for such a position would indicate that she had a special aptitude for dealing with young people. This is one of the things especially needed in China at the present time. She told me that there were sixty-two young people working in Sunday schools and other departments, and that they had more volunteers than they could provide jobs for. She said that young people went out in all kinds of weather to conduct Sunday school work, and that they were thoroughly enthusiastic about it.

I attended classes, on Bible and church history. The latter was unusual. There were young men and women on different sides of the room under Dr. Plopper of the Theological Seminary.

*Honorary secretary, Missionary Education Movement of the United States and Canada.

They had desired this course in order to give themselves a background of church history. They paid regular dues for which textbooks were furnished them. They met once a month after being assigned readings on the subject. At the meeting which I attended each person in turn took part, reporting on the reading that had been done. In some instances this involved merely a knowledge of the text, but in others also called for exercise of judgment. The atmosphere was good, and Dr. Plopper's attitude very sympathetic. I am told that from these meetings some very desirable engagements between the young people result. Those who know the lack of opportunity in China for the sexes to meet under desirable auspices will appreciate the importance of this last statement.

I did not have opportunity to see another group which was reported to be the most successful of all, a

—C. M. Yocum

Church and Community Center, South Gate, Nanking

young people's group meeting on alternate Saturday evenings. It has five departments: (1) a religious department which holds devotional and discussion meetings; (2) an educational department which invites speakers on topics of interest; (3) a physical department with special discussions on physical subjects, arrangements for hikes, and work in a gymnasium; (4) a social department which arranges for social meetings and games; (5) an art department which presents lectures on Chinese and foreign art, musical programs, and which arranges for room decorations.

This may not sound very remarkable to those familiar with well-developed programs of young people's work in America, but in China it is quite exceptional

—C. M. Yocum

Recreation at Community Center, South Gate, Nanking

in church work and much more needed than in this country. In one town of fifty thousand, where the church had been established for many years, we were told that there was no young people's organization of any kind, religious or secular.

I was impressed with the unobtrusive manner of Mrs. Gish. She had evidently been the main stimulus of all this work, but had managed it so well that it was unnecessary for her to take the lead. She kept herself always in touch, but constantly in the background.

My fourth impression is of her ability to attract persons of good quality to cooperate with her. Mr. Djang Fang, mentioned above, goes down from time to time to teach young people. He represents a different type of theology from Mrs. Gish, and if her work were not unusual would probably not care to give his time to it. Mr. K. S. Wang, one of the secretaries of the Y. M. C. A., who has since been called to Yenching University for the sake of his Christian influence with the students, was also teaching a class on Sunday morning. It is a high tribute to Mrs. Gish's work that persons not of her communion think it worth their while to take charge of classes for her.

My final and perhaps most outstanding impression of all is that personality counts. Mrs. Gish, as I said above, is not of the masterful type, but her personality is strong and contagious. Contacts like hers are among the most valuable assets which the missionary cause has at the present time. The Church of the Disciples is to be congratulated upon having such a work under such a leader.

She Threw Those Idols Down

They were painted poster-fashion on large sheets,
Then rolled into long cones
And set in place upon the family altar.
A wealth of incense and red, half-burned tapers
Revealed that their neglect was not prolonged,
But Wang Yee-fang passed by and with a shove
Threw all those idols down.

She threw those idols down.
"How servants can set up those curious things!"
Was all the explanation that she made.
I did not comment but I wondered if
When my strange, foreign eyes were far away
She would bow down and pray in penitence
That such rude treatment might be overlooked
And offer an unusually fragrant gift
To appease her deities.

I wondered more if deep in her young heart
Was shame for all the superstitious gods
To which her family bowed,
And if Yee-fang, by gestures such as that,
Was sweeping clear the altars for her Lord.

—Lois Anna Ely.

Nantungchow, China.

Sea Salt

"Let your speech be . . . seasoned with salt"—Colossians 4:6

SCEPTICISM, even in persons of education and culture, cannot hold out permanently against any profound conviction, even in the heart of a fool." —HAUPTMANN, in *The Fool in Christ.*

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THE course of history is finally determined by forces expressing themselves in great convictions which make epochs, rather than by vulgarly ambitious individuals who make rows."

—BERNARD SHAW, as quoted by Mark Sullivan.

* * * *

OUR problem is no longer merely to muddle through for a few more generations. We see ourselves as the architects of a tremendous future, with science giving us the power to build for good or evil. . . .

" 'We of the present age know very little—almost nothing; we are rather pioneers setting out to explore a new country. We have the thrill of ever-changing views; now and again we reach a ridge or summit which opens up new and unexpected vistas; of necessity our 'point of view' must continually change. Those who come after us will live in a very different world, which they will understand far better than we understand our world today. They may find it far more wonderful than anything we can imagine; on the other hand, it may prove unspeakably dull.

" 'In either event, they will not know the thrill of the pioneer. And, unless human nature changes vastly in the meantime, we may be sure they will regret the "good old days" in which we are now living. They will think of our age as the golden age, the glorious morning of the world.' "

—SIR JAMES JEANS, *The New York Times Magazine,* June 7, 1931.

* * * *

WHAT I ask for is a plan, a plan of international cooperation to solve the problems that have become international—not to sit and wait—not to stand and wait—not merely to abuse the people with a plan, but to present a better plan and to testify for our time and for the time that shall come after us that all the sacrifices that have been made for three hundred years all over this world to build institutions of liberty, of freedom, of political and economic opportunity, to build them into governments and social systems—that all that has not been wasted."—NICHOLAS MURRAY BUTLER, in *A Planless World.*

* * * *

HAVE we Christians a social program which both government and the new movement alike will follow? If so let us present it to the people and do all we can to put it into effect. If the Christians of England and America have a program of the social gospel as it is called, it is high time for them to send their missionaries to Japan in order to present this gospel of life. Some missionaries are doing social work, but it is more of an ameliorative than of a constructive work. They are mending things here and there. They have no plan of rebuilding anew the whole fabric of society."

—DANJO EBINA, in *The Japan Christian Quarterly,* July, 1931.

* * * *

THE real issue . . . is simply this. Will Christianity in its Protestant form—or in any form—endure anywhere? Ultimately a Christianity which cannot continue to grow in China, Japan, India and Africa, cannot maintain itself in Europe and America. With important exceptions and modifications, the basic problems and movements which the church faces in Asia—and especially those newer ones which are giving both the enemies and the supporters of missions such concern—confront us also in the Occident. Secularism, nationalism, the progress of industrialization, discontent with existing economic and political institutions, racial and class conflicts, the decay of traditional social and ethical systems, are world-wide phenomena. A failure to meet them in lands to which missionaries are sent means impotence to solve them in lands from which the missionaries go."

—KENNETH SCOTT LATOURETTE, in *The Christian Century,* April 15, 1931.

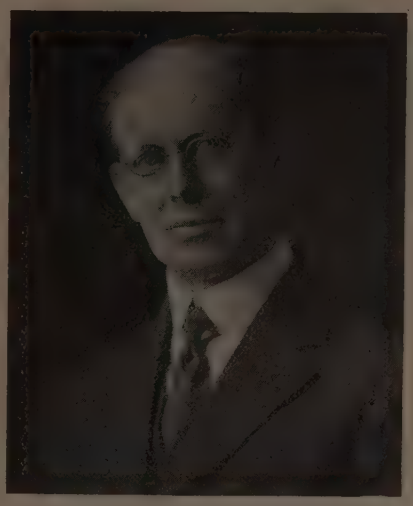
* * * *

THE lay mind has definitely passed beyond clerical control. The most active minds, both lay and clerical, are using their own eyes in the search for God. They are gradually ceasing to think about Christ in terms of recognized 'isms.' They are judging spiritual things by spiritual. Hence the battles of the 'isms,' mainly on clerical grounds, decide nothing in the world at large."

L. P. JACKS, in *Religious Perplexity.*

Missionary Scholar Dies

FROM the days of John Wycliffe of England and Martin Luther of Germany until now the world's greatest scholars have labored to put the Bible into the language of the common people. How many Disciples know that one of their missionaries, George William Brown, was the Luther and the Wycliffe of ninety millions of Hindus?



George William Brown

Now that outstanding Disciple missionary and scholar has finished his labors. George William Brown died at his home in Hartford, Connecticut, on the fourth day of December. Heart trouble was the cause. The news of his death came as a great shock to a multitude of friends in both his own and other churches, who had supposed that he was in good health.

Dr. Brown's early education was secured in public and private schools in Maryland. In 1897 he graduated from Hiram College and in the following year received his master's degree. In 1891 he was married to Mrs. Virginia Clark Archer who, with their son, Dr. William Norman Brown, now professor of Sanskrit in the University of Pennsylvania, and Dr. Brown's stepson, Dr. John Clark Archer, professor of comparative religion at Yale, survives him.

In the autumn of 1900, when Dr. Brown was thirty years old, Dr. and Mrs. Brown sailed for India as missionaries under the Foreign Christian Missionary Society. They were located first at Harda and later at Jubbulpore. At Harda he was pastor of the English church for the European community, principal of the high school and also carried on ministerial training classes for young Indian ministers. In 1904 Dr. and Mrs. Brown were transferred to Jubbulpore to establish the India Bible College, of which he was for many years the principal. In this school, ably trained by Dr. Brown and his associates and successors, almost the entire ministerial and evangelistic force of the Disciples Mission in India has been prepared.

During the same year of 1904 Dr. Brown established the Mission Press and began the editorship of the *Christian Helper,* an English and Hindi paper which still serves not only the Disciple mission but has become the union church paper for all missions of Mid-India.

Dr. Brown was a voluminous writer of various forms of current Sunday school and other vernacular literature which was of inestimable value to the Christian cause.

In 1910 Johns Hopkins University granted Dr. Brown a doctor's degree in philosophy. His work in Sanskrit had been of such conspicuous ability that he was made one of the translators of the new version of the Old Testament. With a corps of able Indian and European scholars as cotranslators, Dr. Brown had the pleasure and satisfaction of seeing the present Standard Version of the Hindi Old Testament brought to completion. Possibly 90,000,000 Hindi-speaking people now depend upon this version for their knowledge of the Old Testament. Along with this work he was editor-in-chief of a Standard Bible Dictionary and the writer of several vernacular books, such as works on logic, Mohammedanism, astronomy, and others.

During most of the years of his missionary service, Dr. Brown was the efficient administrative secretary of the Christian Mission and also mission treasurer. He was a regular member of various language study and vernacular literature committees and a much appreciated member of numerous intermission and public organizations and committees. During all these years he continued to be a frequent and acceptable preacher in both the English and Hindi languages.

After his retirement from India, Dr. Brown was for some years a member of the faculty of Transylvania College, from which position he went to the College of Missions, where he was lecturer on India subjects and teacher of Sanskrit. He was soon made dean of the College of Missions. About the time the College of Missions was transferred to Hartford, Dr. Brown was called to the position on the faculty of the Kennedy School of Missions, as head of the India department and lecturer on Phonetics, which position he held at the time of his death.

"Death is a dialogue between
The spirit and the dust.
'Dissolve,' says Death; the spirit, 'Sir,
I have another trust.'
Death doubts it, argues from the ground.
The spirit turns away,
Just laying off, for evidence,
An overcoat of clay."

agrees with all of the conclusions or not, the care and earnestness with which they are set forth challenges careful and open-minded study. Our own people are in a peculiarly fortunate position. We are not represented on the appraisal commission and are free to take an open-minded attitude. We were pioneers in a thorough survey of our foreign work, and also took advanced ground in training of missionary candidates for the fields long ago. Besides this our people have been made aware of the findings of the Jerusalem Council.

One might set down the following more basic convictions with regard to the missionary enterprise on which the commission expresses itself:

In the first place, the missionary enterprise must go on. The following is a quotation from the volume: "To any man or church, possessed of religious certainty, the mission in some form is a matter not of choice but of obligation. If there is any truth or value in religion at all, it is for all men. To ask whether missions in essence should any longer go on is like asking whether good will should continue or cease to express itself."

But if the enterprise goes on effectively in this changing age, there must be great change in method in order that the missionary work shall be dynamic and effective. To quote again:

The essential rightness of the mission idea will not save actual missions from decline or extinction unless in spirit and deed they worthily represent that idea.

Again, to engage in the world mission is absolutely essential to the spiritual life and dynamic continuity of the church itself.

The loss of the ideal of the church universal and of the place of continued labor and sacrifice for that object, would mean the sterility of the church.

BRIEFLY stated, the more outstanding recommendations of the commission with regard to change and improvement, which will be studied by communions and boards are as follows:

1. A more careful and critical selection of missionary candidates, seeing to it that they fit into the new day and that their training is adequate—also where possible that the native people among whom they are to work have a voice in their selection.

2. A considerate understanding and appreciative attitude on the part of missionaries toward the non-Christian religions:

It is clearly not the duty of the missionary to attack the non-Christian systems of religion—it is his primary duty to present in positive form his conception of the way of life and let it speak for itself.

3. A recognition of the wider fellowship in Christ:

Ways must be found in which the multitudes of those in the Orient who are followers of Christ, but who cannot be brought into the body of the church as now constituted (and perhaps not for a long time to come), may be reckoned as disciples and may come, with each other and with us, into the wider Christian fellowship.

4. A real cooperation and concentration of effort on the fields:

We are convinced that one of the most urgent needs in all fields is the rigid enforcement of a policy of concentration of personnel and resources.

5. Gradual transition from temporary to permanent character in the work done through mission boards. Note the following statement:

Missions should now be preparing for the transition from the temporary work of church planting, pioneer work in medicine, education and training of leaders—to the permanent function of promoting world understanding and unity on a spiritual level, through the ambassadorship of relatively few highly equipped persons, and through institutions for the study of theology and civilization and the emerging needs of the adopted land.

6. The gradual transfer of responsibility to the leadership of the Christian nationals.

7. Administrative unity and cooperation at the home base:

The Commission believes that the time has come for a plan of administrative unity on a comprehensive scale, and proposes a single organization for Christian service abroad in the place of the complex, costly and duplicative machinery which now exists.

THIS last recommendation is the most radical of all, the most difficult to put into effect, and would be more far-reaching than any others in its effect if put into operation. Such a recommendation will need to be studied with the greatest care for it would embody many and complex problems.

In closing this introductory and entirely inadequate statement on so large an order as the Laymen's Inquiry, let me state as was intimated at the beginning, that this re-thinking of missions has largely to do with the actual doing of the missionary task and attitudes toward it and that, except for two or three recommendations, it deals with the degree of change in carrying on the work, rather than introducing items that are new in the experience of the more aggressive boards and their workers. It would seem also that nothing in the volume would change for the evangelical mind the great underlying spiritual appeals of the cause of missions, such as: God's love for and concern in the race, the desperate and absolute need of men and society for redemption, the fact that Jesus is the only Savior and the only one bidding for a real redeemer's place in the world, the great urge of debtorship which animated Paul and all great Christian souls, and the ever valid challenge of human need and suffering.

"*Re-Thinking Missions*—a Laymen's Inquiry After One Hundred Years. New York, Harpers, 1932. $2.00.

In What Distinctive Way Is Your College Fostering the Christian Way of Life?

(*Continued from page page* 9)

One of the greatest guidance tasks is to direct the attention of the student to authentic source information.

Proximity to larger centers makes it possible for us to import from time to time prominent lawyers, doctors, merchants, etc., who present their respective professions or occupations to student groups with like interests and answer their questions.

—AUBREY N. ALLEN, ENROLLMENT SECRETARY.

Canton, Missouri.

Eureka College

DURING the latter part of last year a committee was appointed to make a study of our programs for chapel for the coming year. This committee was made up of two students and three faculty members.

Instead of permitting the program on a given morning to be made up of many miscellaneous details, announcements, devotions, pep meetings, etc., Tuesday has been set aside for a chapel service. These programs are designed to be devotional. They are somewhat ritualistic, but there is room for a brief address and some special music. Several of our neighborhood ministers, as well as members of the faculty, have had charge.

—PRESIDENT CLYDE L. LYON.

Eureka, Illinois.

Drake University

DRAKE UNIVERSITY is conducting a special Tuesday morning chapel with a very definite emphasis on the religious life of the student body. This program is given very thoughtful planning and careful preparation. A choir of about fifty voices gives a sacred number each Tuesday morning. In addition to this, there is usually a sacred solo. Ministers of the various churches of the city are invited to deliver sermons. We stress the fact that the message should be distinctly religious in character and on such a plane as to challenge the best thought of our students. These Tuesday morning chapels are well attended and are conceded to be the most interesting convocation we have.

Students in Disciples Divinity House, University of Chicago

On each Thursday there is an assembly at which the usual college activities are presented and noted speakers on current topics are invited. The contrast between the Tuesday morning chapels and Thursday morning assemblies helps to increase the significance of the former. This project was started last year with some misgivings as to the reaction of the student body. The results have exceeded our most optimistic expectations.

The Y. W. C. A. and the Y. M. C. A. are active in promoting conferences and assembly programs at which outstanding religious workers are the speakers. We have had Claussen, Page, Cole and other well-known leaders among the young people.

—PRESIDENT D. W. MOREHOUSE.

Des Moines, Iowa.

Dad had his innings at William Woods on "Dad's Day." Mother was not allowed to come

Lynchburg College

A NUMBER of special things have been done looking toward the re-emphasis on religion this year. One of the first and most significant was the elimination of football and the resultant elimination of some undesirable persons from the student group. Another helpful factor was the working out of a cooperative code of conduct by the faculty and the student leaders before school opened, which code was signed by the students at the time of registration. In this cooperative agreement there was no thought of establishing petty regulations, but

rather of stating, in a clear way, the types of conduct which are naturally demanded by the life in our college.

The college chapel services have been made definitely religious services. Where matters of business are to be cared for, additional student assemblies are called. It was decided to inaugurate a special religious convocation at the opening of school this year. This sermon by Dr. C. M. Gordon greatly aided in setting the tone of the school for the semester.

Sunday night discussion group, Spokane University

It was also planned to have a special series of definitely religious services each semester. Dr. A. E. Cory is now conducting this series for the first semester, and the whole-hearted student response to his messages gives promise of much lasting benefit. It appears now that a definite plan of close personal fellowship between the faculty and students will mean much in determining the new interest in religion on our campus.

—Dean M. E. Sadler.

Lynchburg, Virginia.

Phillips University

THERE are three distinctive ways in which Phillips University is fostering the religious life of its students in addition to its regular courses and general religious atmosphere.

First, it is giving particular attention to, and laying special stress upon chapel exercises. The chapel is being made the center from which to "tone up" the religious interests and enthusiasm of the student body.

A second emphasis is made in connection with the students of the Bible College. Their association regularly meets for religious self-development of its members. With funds from the university appropriated for that purpose this student group also brings to the campus each year noted Christian leaders for addresses and conferences.

In the third place, students through their organizations such as Y. M. C. A., Y. W. C. A., and Student Volunteer Band are putting on aggressive programs. For example the Student Volunteer Band is conducting a religious day school for Negro children. It cooperates with the local Mexican Mission in sponsoring religious services. Young men from this group are doing street preaching in Enid.

A morning watch service is largely attended and contributes much to the deepening of the spiritual life of the student body.

—I. N. McCash, president.

Enid, Oklahoma.

Spokane University

THERE are several groups on the campus who are fostering "The Christian Way of Life Among the Students." For the first time this year these groups are organized in a unified program to prevent overlapping of activities. The Sunday morning and evening groups are under the same set of officers. The officers of the weekly Mission, Volunteer Band, and Ministerial group are also cooperating in every way. A complete and definite organization may be effected within the year. An increase in numbers and in active workers has been noted in every department. Rather than centering the leadership, we are developing more leaders and different ones in each group with a more united spirit infused through the entire structure. Students are learning to balance their budget of religious activities.

—A. G. Sater, president.

Spokane, Washington.

Texas Christian University

THERE are three distinctive things going on around our campus. First, in regard to chapel programs, our chapels are divided into two sections: the Freshman-Sophomore chapel which meets Mondays and Wednesdays; and the Junior-Senior chapel which meets on Fridays. While these chapel periods are clearing houses of student activities, we have never allowed the students to lose sight of the devotional and spiritual uplift, which should be emphasized in a Christian college. These chapels are usually under student leadership.

The second outstanding thing fostering the Christian life of students is the "University Religious Fellowship." So far as is known no other university has ever attempted this plan. Its purpose is to help solve some of the perplexing problems which face college life, such as small church attendance, taking responsibility seriously, and the attitude of indifference toward religion by coordinating the religious fellowship agencies on the campus. The chief work of the fellowship has been to furnish Sunday evening programs, to assign presentations of music or story, forums, dramatization or addresses and pageantry to various groups within the university constituency. During the last academic year the attendance averaged 185 and on more than one occasion exceeded 400. It has been very successful.

The third contribution is to bring once or twice a year to the campus outstanding men who understand and are sympathetic toward youth. . . These men

live in the Halls, eat at the cafeteria, and speak at chapel and hold conferences in the parlors on personal problems, etc., and even participate in the students' discussions at their midnight "bull sessions."

These three ideas are all supplemental to the regular work of the University. In no sense do they take the place of the regular academic work of the institution and its strong emphasis upon religion throughout its whole program.

—EDWARD MCSHANE WAITS, PRESIDENT.

Fort Worth, Texas.

Transylvania College

A DISTINCTIVE experiment being conducted at Transylvania follows:

All freshmen are placed for all their time during the first two weeks in a class conducted by the president in the "Bible and Civilization." The class meets twice each day during these first two weeks. The freshman has no other work during this period. The process is repeated at the beginning of the second semester. The idea is to bring the spiritual ideal to the student definitely and concretely for two weeks at the beginning of each semester of his life on this campus. Thus far the experiment seems to have been successful. The advantages seem to be as follows:

1. The first impact of Transylvania upon the entering student is moral and spiritual.

2. The fundamental ideal of the Christian college as a Christian institution is given primacy. The student, we believe, is led to understand that the college puts Christ first in its program.

3. It affords the President an opportunity to meet every freshman in an intimate way. He has a chance to get acquainted with every student and to bring a Christian message in the meantime.

4. Religion and the Bible are placed on exactly the same footing as any other subject. Two hours' credit given each semester for this work.

—ARTHUR BRADEN, PRESIDENT.

Lexington, Kentucky.

Religion at State Colleges

By JOSEPH C. TODD*

CHARACTER creation should be the central purpose of all education. Religion is therefore an essential factor in all colleges and for all students. The religious needs of students at state colleges and universities are no different than in any other colleges.

Four conditions are required for the most effective providence of religion for state educational institutions. They are institutional responsibility, cooperation of religious forces, religiously effective leadership and adequate financial resources.

It is most difficult to supply religion to an institution that does not value religion, feels little or no obligation to do everything within its power to foster religion, retains faculty members whose pedagogical incompetence or whose influence uproots faith, and considers religion little or no part of the educational process. If religion is an essential factor in education, an institution that neither produces it by its own forces nor enables organized religion to succeed with its students, becomes a serious menace to society. State educational institutions in America have by no means assumed to the fullest extent their part of this basic obligation. This is a mild statement of a big fact.

The most discouraging feature of religion for a state school is denominational competition. Education deals with departments and unified areas—history, romance languages, mathematics, philosophy, fine arts, law, medicine, etc. But when the university comes to introducing or cooperating with religion, then it faces chaos; it cannot give favorable relations to some and exclude others. The secularization of education in America is very largely the result of our lack of religious unity.

No buildings or endowments can teach religion at state institutions. Only contagious Christian leadership can do that. Nevertheless potent personality in Christian service for students is multiplied in power by being supplied with support and physical equipment. Religion at state colleges awaits financial support for its work. Current conditions do not warrant a retreat at this point. On the contrary they reveal the necessity of an advance. Our spiritual possessions must be maintained. Certainly the challenge remains. Unquestionably the need was never greater. There was never a time in the history of the world when Christian education was more needed. Surely society will not destroy its very foundations. Surely the light from the fires of the present testing will reveal the actual cause of our distresses.

The chief cause of our present world-wide political and economic breakdown is character failure. The cause of it all is moral and religious failure, and the place, more than all else, where we must begin rebuilding, is in the world of education—our social means of creating the world of the future out of the youth of the present. Here must be established veracity, chastity, industry, justice, individual and social honesty, character based on faith in God. It is because with these youth we bear responsibility, that it becomes our great commission to continue, whatever the cost, our work at state universities.

*Dean, Indiana School of Religion, Indiana State University.

Eleven Years Ago—and Now

By JANE A. BREWER

ELEVEN years have rolled rapidly by. Eleven years ago, and it seems but last week, I was one of the workers here in the Mexican Christian Institute at San Antonio. Again I am a worker here, though temporarily, doing much of the same kind of work that I did eleven years ago. Yet how different it all is! How everything has changed! How the work has grown! I find myself exclaiming this every few days.

I go out to make calls—just as I used to do—up and down San Jacinto Street, San Patricio, Veracruz, Guadalupe. Yes the street names are just the same and how rapidly they come back to my memory. But what makes them different? Why, they are so improved that I scarcely recognize them; they are rocked now and there are no muddy holes to fall into. Well do I remember (and I still want to avoid the spot) where I got stuck in the mud in Colima Street right in front of the Institute, and a Mexican man had to pull me out, boots and all! Now Guadalupe Street is paved and has a street car line on it, just two short blocks away. We used to have to go nine blocks to the nearest street car line.

Not only are the streets much improved, but many have cement sidewalks. The one around the Institute, and that of the public school, a block away, used to be the only ones in this whole community. Then my attention is attracted still further—to the homes. Some are the very same little cottages in which I have called many times, some in tidiness and order, others in filth and poverty, but all surrounded with beautiful flowers, just as they used to be. Now I see scattered here and there very charming new cottages, modern and painted, showing thrift gained through these eleven years.

As I note a change in the outer appearance of the community, so I also note a change in the people, a little more of stability and less of roving; a little less of looking back to the mother country and more of a pride in their adopted country. I see a developing civic pride I never felt before. There is also a growing interest in education. A beautiful new school building has been erected about a mile west of the Institute and its large enrollment is a hundred per cent Mexican. Both of the old grammar schools near the Institute have grown, and several new buildings on their grounds have been erected to care for the ever-growing number of children who want to study. One of these schools has been made into a junior high school and also includes a senior vocational high school. Eleven years ago how difficult it was to persuade the boys and girls even to finish fourth grade; now I find many of their younger brothers and sisters in junior high and even in the senior high schools.

The kindergarten, under Miss Leona Hood, is a thriving and popular department of the work today just as it was so long ago under Miss Hallie Lemon and Miss Mary Fuller. Frequently I meet young people who were in the kindergarten in those early years and they remember me as well as their former teachers. Now some of them are in high school, they are the leaders in the church, and one of the boys is the assistant Scout Master in the Institute.

The clinic, begun back in my days here, still continues at the noon hour, twice a week, when the doctors come out from the city and give their services to the sick of this community. One cares for the expectant mothers, babies and children under twelve years of age; the other doctor cares for the older patients. These clinic hours are busy times about the Institute just as they used to be. The city is poorer now than it was then, and no longer can provide a city visiting nurse for this community, and she is very much needed to help these poor people. Those who cannot be cared for here are referred to other places to receive the help they need. Several times recently I made some emergency trips to the city hospital with people who were suffering severely, and this is just as it used to be, too, except that now I drive the new Ford car of the Institute, whereas I used to drive a shabby old "third-handed" Maxwell. All through these years how much suffering has been relieved through this clinic, we never will know. The other day a woman said to me, "I don't know what would become of us poor folks if you good people didn't help us in this way. We would just die, I believe, and no one would know or care."

But the biggest growth in the work as I see it, is in the afternoon boys' and girls' clubs. After three o'clock every afternoon the Institute overflows with boys and girls. Some are out on the playground, and this, by the way, is a new piece of ground, bought six years ago, and is really large enough to play properly the organized games of tennis, volley ball, basket ball, etc. It is a popular place. But not all the program is play here, for there are groups at different types of work, sewing, carpentry, Scout work, Girl Reserves, etc. What a change indeed. I have counted as many as sixty girls here in one afternoon, and how I used to work to get eight! But that was eleven years ago. Since then the seeds sown by Miss Major, Miss Young, Miss Rogers (now Mrs. Welch), and by the present leader, Miss Stubblefield, are bringing forth fruit. And one step more—for the last two or three years there has been a real boys' worker on the staff: first, Mr. Andress and now Mr. Luna. Thus the boys' work is slowly organizing and working out its definite program.

There is a large señoritas' club meeting one evening, and a young men's club and an older men's club are just now being organized. A mothers' club, meeting one afternoon in the week, also promises much. Educational and health programs are frequently put on at the various club meetings by means of the new stereopticon lantern and the slides and lectures are provided by the health department.

The most interesting feature of the girls' large sewing club is the fact that several American ladies sponsor it, giving voluntarily an afternoon each week. One of these ladies, Mrs. Altheide, became interested in the work twelve years ago and is still a faithful supporter and worker. Her husband, Dr. Altheide, was our first clinic doctor twelve years ago.

A most important growth is in the church, a Jubilee building set on a large corner ground; it is one of the most

Mexican Christian Institute, San Antonio, Texas

artistic churches in the city and in its old Spanish style nothing has been omitted to make it at the same time a place of worship. What a contrast it is to the little old, shabby cottage, crude and unpainted, on a back street, in which we worshiped eleven years ago. Not only in the building do I see great changes, but the membership is fully five times as large as it used to be. The membership has not only increased in quantity, but there is a marvelous growth in leadership also, the Mexicans themselves filling capably most of the positions of officers, teachers, pianist, etc. Now in addition to the pastor, there is an assistant pastor and between them they direct a number of cottage prayer meetings and street meetings, as well as the Sunday services.

I have not yet mentioned the Boys' Hall, the work I was called to direct temporarily. This splendid, large building, with half the ground upon which it stands, is all new since eleven years ago. Here several boys are living and going to high school. There were some others, but they are now studying in Texas Christian University or in other places. For lack of funds no new boys were taken on this year. It is interesting work "mothering" these five young men, being responsible for their meals, clothes, work, studies, etc. The boys clean the building, each one has his task to do before going to school in the morning. Up to the present, I have had a splendid cook, one who has been here for years. She was not here on Saturday afternoons or Sundays, so I had my turn at cooking. Now she is leaving to take a rest, and so I am the cook all the time.

Thus, as I see through this work, after eleven years, it is growing and serving much, under the leadership of Mr. and Mrs. E. T. Cornelius. Mrs. Cornelius is also sponsoring the Union Mexican Young People's Conference. Mr. Cornelius directs the evangelistic work with the Mexican preachers at their various little churches in different parts of Texas and even in Oklahoma and Kansas City. He spends much of his time out of San Antonio in these various places.

After all, the Mexican Christian Institute is a good place to be "marooned" when there are no funds to send me back to Mexico.

Sarah Jameson Wallace

December 2, 1843—November 12, 1932

By MAUDE LUCAS RUMPLER

TO THE casual reader the announcement that Mrs. Sarah Jameson Wallace passed away at her home in Indianapolis on November 12, probably means very little, but to the many friends of Mrs. Wallace who knew the record of her useful life and who had been blessed by her gracious presence this announcement carried with it a very keen sorrow.

Mrs. Wallace was the first recording secretary and for a number of years the last surviving member of that consecrated group who, in 1874 organized the Christian Women's Board of Missions, and carried on its work so effectively during the early years.

She was the daughter of Love H. Jameson, the first regular pastor of the Central Church, Indianapolis. This church will celebrate its one hundredth anniversary June 12, 1933. Love Jameson was a singer of exceptional ability and was much interested in church music. He provided an excellent musical education for his daughter, Mrs. Wallace, played the organ in the church and no doubt was a great help to her father in composing the hymns by which he will be long remembered.

At the age of ten Sarah became a member of the church and for nearly seventy-nine years that relationship was sustained. Central Church long has honored her as the one whose membership has been of longest duration.

In 1867, Sarah Jameson married William Wallace, a prominent citizen of Indianapolis and chairman of the official board of Central Church, a son of David Wallace, former Governor of Indiana, and a brother of Lew Wallace, the author of *Ben Hur*. Having been reared by his stepmother, Zerelda Wallace, the noted suffrage and temperance worker, Mr. Wallace encouraged his wife in her outside activities and assisted her in her responsibilities in the Christian Women's Board of Missions. Mrs. Sarah Wallace was much younger than her husband but she became a real mother to his family of several children. A son and a daughter were born to her, the daughter passing away at the age of sixteen and the death of the son occurred about five years ago.

Throughout her long life the church was the first interest of Mrs. Wallace and the promotion of the Kingdom of Christ upon earth was the master passion of her heart. She organized the Ladies Aid Society of the Central Church and her devotion to the Christian Women's Board of Missions and the missionary cause never wavered. Her faith in God was supreme among the many fine attributes of her great soul.

Again and again death entered her family circle and to friends who called to express their sympathy there was always the answer, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." The death of her sister, Miss Elizabeth Jameson, who at one time was associated with Morehead Institute, in Kentucky, occurred in 1925 and that of her son, David Wallace, followed not many months after. After the death of her husband Mrs. Wallace and Miss Jameson had made their home together and her son had provided many of the comforts of the home. In the face of this seemingly inconsolable bereavement Mrs. Wallace still kept her marvelous faith that the Lord is mindful of his own. The story of the reward of her constant faith is intensely interesting and a certain rebuke to those who believe there are no unselfish deeds in this modern world. David Wallace passed away in New York City and when his body was returned to Indianapolis for burial it was accompanied by a friend and business associate who met David's mother for the first time. The frail and delicate gentlewoman must have been very appealing, for, like John with the mother of Jesus, this friend took Mrs. Wallace for his own and provided for her until the end of her life. The provision was generous indeed for she kept her home in a comfortable apartment with an employed housekeeper and, when necessary, a nurse to care for the gradually failing body. She was also able to continue her gifts to the church, the Ladies Aid Society and the missionary work which she loved so well.

For the past three years Mrs. Wallace was confined to her home because of the infirmities of age but there was no failure of the mental or spiritual faculties. Her many callers found her keenly alive to the problems of the day and her alert mind enabled her to discuss with interest and appreciation new books, current events, missionary and church affairs with a zest that might well be envied by younger and more vigorous persons. Her sublime faith was a benediction to her visitors who were renewed in spirit through their contact with an unconquerable soul. The pastor of Central Church, Dr. W. A. Shullenberger, paid a most gracious tribute to Mrs. Wallace at the funeral which was held in the church November 15. He recounted the fine contribution which this distinguished woman had made to the work of the church through the faith that had been her guiding star. Two hymns, one a favorite of her father, "They're Gathering Homeward From Every Land," and "There Is a Habitation," which was his own composition, were sung at the request of her stepson, Colonel William Wallace, a retired army officer who, with her brother, Statham Jameson of Los Angeles, are her only surviving relatives.

She has entered into the rest that remaineth for the children of God and her works do follow her.

God's Young Man—Chapter II

By FRANK V. STIPP*

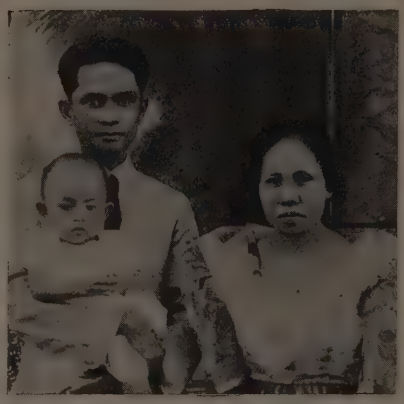
TODAY America knows Silvestre Morales. Four or five years ago when WORLD CALL published Chapter One he was unknown here although he was already a well-known figure in the kingdom's councils in the Philippines and out on the highways and byways where the gospel was still the "good news." His voice had been heard in the national gatherings in the capital and again it had been heard on the mountain tops of Apayao speaking into ears which heard for the first time the blessed name of Jesus. A man with a burning heart and a burning message, matched by feet that burned to reach the farthest and the hardest, Silvestre Morales was even then "God's young man."

In America he has been just that. Living amidst a people to whom money is so nearly everything, he still thinks of money as a tool, a means of getting things done, often not for himself but for others. Living in a city full of distractions, he keeps his eye on his high purpose. Busy in acquiring three degrees, he has twenty-four hours a day if necessary to give to the things of the kingdom. Unbaffled by the loss of one eye and the near loss of the other so that he reads only with difficulty with the aid of a powerful reading glass, he still can see a spiritual opportunity at a great distance.

But you know him. You saw him there on the convention platform in Washington or in Seattle or was it at the World's Sunday School Convention in Los Angeles, which was the occasion of his coming to America. Each time he speaks his hearers experience something which they never forget though they may forget his words. The great churches of Southern California call for him again and again.

His stay in America was not planned when he left the Philippines. But he had not been one day in America when his spiritually sensitive nature was struck by the appalling religious need of his own people. Thousands of young men cut loose from home restraints and moral standards thrown in with America's worst. Hundreds of former Christians who had been jealously shepherded and guided by local pastor and missionary in the Islands, here having no shepherd, no guide —save the worst. Churches almost universally were blind to the situation. Something clicked within him. A call had come no less certain, no less urgent than that which had led him to the pagans of the mountains.

God led on. The first necessity of a successful undertaking among Filipinos



Mr. and Mrs. Silvestre Morales and their first child, Edith Eberle, taken just before Mr. Morales came to America. They now have another child

was the cooperation and friendly assistance of Christian Americans. It was then that this young man of God met another of "God's own"—Mrs. Royal J. Dye. She took him into her home and things began to happen. A class was organized in First Christian Church and developed rapidly. Filipinos were welcomed as members of the church and of the congregation and nearly a hundred have joined the church. Scores of American friends caught the meaning of this venture and asked to have a part. So the Filipino American Christian Fellowship, now headed by J. G. Warren, took form and stands behind the Filipino Christian Fellowship which has entered so deeply into the hearts and lives of hundreds of Filipinos.

The seemingly indispensable figure through it all was this young man of God. On street car and on foot, in pool hall and classroom he was forever seeing familiar faces. His poor eyes unable to see distinctly beyond a few feet never seemed a real handicap. Every new face was scrutinized sharply at close range. Every name and address unfailingly inscribed in his address book, for he carried it under his arm. It was as large as a church hymnal and in it the names and addresses were written in huge letters so that there were only half-a-dozen names to the page, a gesture of compromise with his misbehaving eyes. His keen memory made up for much his eyes lacked. Living in a hotel where most of the guests were Filipinos, he rapped at all doors. Sometimes only his foot in the crack, a trick which always made him laugh, gave him the opportunity of extending a brief invitation. But in most cases he was admitted and it was a rare treat for boys far from home. He knew what they were most interested in and what they most needed to hear. Before long the group would be sitting in rapt attention as he led them afresh through the familiar byways of experience of the homeland and on into the new experience of meeting God.

But even God's young man could not be at his very best without his wife. Especially if she were such a one as Epifania Morales. Poised, disciplined, skilled, consecrated, she was indeed his helpmeet. Having served his church for two years she felt it was time for a family reunion. So she came and with her Edith, four years old, who promptly set aside her native tongue in favor of English and announced herself an American. Later still, arriving from the land of mystery, Royal Frank joined the family. In Filipino town a home was established that was everybody's home. Homesick—they came to talk of mothers and sisters, not a few of sweethearts, and some of wives. Hungry—they came sometimes in groups for a meal. Self-accused sinners came to confess their sins, padre or no padre and this time real sins. Rejoicing spirits came there to spread a party. A Filipino home presided over by a true Filipina mother who knew the ways of the old mothers back home, and practiced them too on occasions, that was a shining spot in the bleak existence of many a lad.

And now—well that is the hard part of the story for us to tell. Filipino Fellowship well established, dozens of willing workers, school work including two master's degrees completed. On the other hand, the church in his native land, aye in his own province, in his beloved home town, bleeding because it has been severed from the parent stalk. Click—again a call as clear as the one which had held him in America. The star leads on. Wise men follow. So—back they go where no salaries are assured. Back where they must build from the ground up and seek their materials as they build. Back where old men look on in disdain and old women in distrust. But—back where the Master's work is needing sorely to be done. Back where little bamboo chapels are waiting to be filled and to be replaced by more worthy structures. Back where the young people are anxious to be shown God's way and eager to have and to follow a spiritual guide. Back, thus perhaps to blaze the way for other young men of God who are wondering whether or not there is an opportunity for a young man to serve God full-time back there. Back—yes back whither God is calling, God's young man must go.

*Formerly missionary in the Philippines, now in charge of the Filipino American Christian Fellowship.

The Twentieth Birthday of Nanking Theological Seminary

By C. H. PLOPPER

Crowd gathered for the twentieth birthday celebration of Nanking Theological Seminary. Mr. Plopper is in the third row from the front to the right of the tree nearest the center of the picture, with Mrs. Plopper directly in front of him

A HAPPY event occurred at Nanking Theological Seminary recently when we celebrated our twentieth birthday. At the service students, faculty and members of the Board of Directors mingled together as a happy family. In the reports that were made we realized that in the twenty years we have graduated four hundred men who are now serving the church in sixteen of the states of the Chinese Republic, and in three different foreign countries as well. Not alone do they serve the religious bodies who have united to make the institution possible, but twenty-five other church bodies as well. More than one hundred more have taken part of the course, but were compelled to stop before finishing it, and later found their way into Christian work. Another three hundred laymen have taken our correspondence course, and through it have become more efficient servants of the Christ. Of those who have taken our courses more than 90 per cent are now actively engaged in Christian service. One step forward during the twenty years has been in the condition of women. It is a long road from bound feet, and not being permitted to speak to a man aside from those within your own home, to coeducation. Yet this has happened within the space of the short history of the seminary; for we have young women, even in our B. D. course. Another helpful move has been that started within the last few years, of sending men back to the seminary for a year's study, after being in the ministry at least seven years. To meet this movement the seminary has organized a "Refresher Course," to make advanced study possible for them. Association with men we had known in previous years, and hearing of their work, was a stimulus to us all and made the occasion one to be remembered.

Religious Drama Crowds Church

A CHURCH that has room for only half the people who try to attend on Sunday evenings is in an unusual plight. Such a church is the First Christian Church of Hiawatha, Kansas. This miracle of overflowing crowds has been achieved through its development of religious drama. The minister, Yandell S. Beans, writes and directs the plays. Usually, he assumes the major rôle himself. Instead of preaching a sermon, he dramatizes it.

Religious dramas became a feature of the Sunday evening service in Hiawatha three years ago. The first presentations were brief and lacked the professional finish which marks those that are now being presented. Nevertheless, they met with instant favor. The second year was so successful that the church adopted it as a regular part of the year's program. Now an organization known as "The Portrayers" presents these dramatic homilies. The presentations are worth while from an artistic as well as an educational standpoint. Great care is used in staging the productions to keep them historically and biblically exact. Every effort is made properly and correctly to depict the scenes. The portrayers have found an abundant source of material for use in the Old and New Testaments.

At first, the church was not equipped elaborately to stage the productions but gradually the equipment was acquired until no church today is better prepared to present religious dramas. It has a portable stage, dimmers, three-tone lights, spotlight, drops, curtains, draperies, costumes and such other requisites necessary to produce dramas. The equipment was paid for through generous freewill offerings taken on the night of the presentations.

The dramatic homilies are presented the third Sunday night in each month. The productions have attracted wide attention. People come from considerable distance to see them and good seats are available only to those who come early. The minister says, "I cannot help but feel that here is one way that the whole church program can be revitalized."

First Christian Church, Hiawatha, Kansas

Mid-Winter Season in Our Colleges

DR. H. O. PRITCHARD, General Secretary of the Board of Education, recently visited Lynchburg College where with the assistance of President Hundley and Dean Sadler he made a study of the academic and financial program of the institution with the view to making definite recommendations in the interest of educational and financial efficiency and economy. While at Lynchburg he spoke at chapel.

He also visited North Carolina State Convention at Winston-Salem where he appeared before the trustees of Atlantic Christian College to discuss some of the problems facing that institution, and on the evening of November 16 gave an address before the North Carolina State Convention in Winston-Salem.

From North Carolina he went to Nebraska where he spent several days in conference with the president, members of the board of trustees, field representatives and faculty, working out a constructive program for saving Cotner College.

Atlantic Christian College

Annual "Home-coming" was observed at Atlantic Christian College in November. The program opened with regular chapel services at eleven o'clock in the auditorium with President Howard S. Hilley of the college presiding.

On the evening of November 5 an oratorical contest of unusual interest was held in the auditorium. Some phase of the prohibition question had been selected by each of the six students, and their orations were delivered at this time. Ten dollars in gold had been offered to the winner by Professor F. F. Grim. The decision of the judges resulted in a tie between Kermit Traylor of Newell, Alabama, and Hazel Windley of Pantego, North Carolina.

Bethany College

The memorial service for Dr. Cloyd Goodnight was held on December 2. The audience was asked to assemble silently while a prelude was rendered by a string ensemble under the direction of Professor B. R. Weimer. Professor I. T. Green offered the invocation, the church choir sang, and Frank Greskovich gave a vocal solo. Professor J. C. Moos was in charge of this music.

Short talks were given by Forrest H. Kirkpatrick, representing the faculty; Honorable W. S. Wilkin, the board of trustees; Ben Hamilton, the student body; and Don Salmon representing those students whom Dr. Goodnight followed throughout their careers. Wayman Parsons delivered the benediction and a postlude closed the service.

E. N. Clopper, executive secretary Federation of Social Agencies of Allegheny County, Pennsylvania, held an open forum at the church hour on the evening of Sunday, November 20.

Joseph Auslander, a modern poet of idealism, lectured at Bethany on December 6. His visit here was made possible through The Francis C. McMillan Lectureship in English literature established last year by Mrs. Helen T. McMillan, '07.

Bethany House, one of the oldest landmarks on the Bethany campus—being ninety years old—was burned to the ground on Monday evening, November 21.

Butler University

Dr. A. T. Robertson, noted New Testament authority of the Southern Baptist Theological Seminary, gave a series of three lectures before students of the Butler University College of Religion on November 9 and 10.

Butler University coeds observed Health Week November 14-18. The health observance was held in conjunction with a national movement sponsored by the Woman's Athletic Association of America.

Professor Willard N. Clute's eighteenth book, *Useful Plants of the World*, is recently off the press. Included in the work is material concerning all the commercially useful plants known to man.

This most recent work is a sequel to a book of the same name published by Professor Clute in 1928. Mr. Clute, besides his teaching activities at Butler University, is editor of the *American Botanist*. He is curator of the Butler herbarium and director of the botanical gardens.

Two Butler professors were recently honored by being named fellows in the Indiana Academy of Science. They are Dr. Henry G. Nester and Dr. John R. Potzger. Both were rewarded for outstanding research work.

Several campus organizations at Butler University plan to do charity work at Christmas. They will collect and distribute food to needy families, entertain children at the Indianapolis Orphans' Home, and play Santa Claus for hundreds of boys and girls.

Cotner College

Miss Hilda E. Chowins, instructor in piano and theory of music, spoke on Spanish music at the Y. W. C. A. meeting Monday, November 28. The series of programs constituting a "tour" of the world found its locale in Southwestern Europe for this meeting.

Henry G. Badger, assistant statistician of the United States Office of Education, visited the campus the last week in November holding brief conferences with the dean, registrar and librarian.

A picture of Miss Ferne Misner, '32, appeared in the fall issue of *The Playbill*, magazine of Alpha Psi Omega, national honorary dramatic fraternity. Miss Misner is a member of Cotner Players and Alpha Psi Omega, and played the leading rôles in several of the productions.

John G. Alber, '11, general secretary of the Nebraska Christian Missionary Society, gave his stereopticon lecture, "Through the Eye Gate of State Missions," at chapel, Tuesday, November 29.

The C Club, men's athletic letter organization, held initiation at Bates Hall, Tuesday, November 29.

A string quartet, composed of the Misses Ferne Misner and Cornelia Whisler, and Wallace Way and Perry Everett, with Karma Venable, accompanist, gave the chapel program Thursday, November 17.

Wayne Gardner, '34, Fremont, represented the Theta chapter of Alpha Phi Gamma, national honorary journalistic fraternity, at the western region convention at San Francisco, November 25, 26. Professor Earnest W. Lundeen, chapter adviser, is an honorary life member of the fraternity, and a member of the executive committee of the western region.

The Rentoc Male Quartet made its first appearance of the year in a special number at chapel, November 15.

Miss Polley Ann Bignell, instructor in speech, spoke on "Bright Lights and Sky-Scrapers of New York," at the Y. W. C. A. meeting Monday evening, November 7. The subject was one of the series on a trip around the world planned for the year. Miss Bignell has done graduate work in Columbia University, and was instructor in the Peiping, China, College of Commerce and Finance.

Dr. Clarence E. Lemmon, '13, of the First Christian Church, Columbia, Missouri, is the author of "The Sermon as an Educator," in the November issue of *Bethany Church School Guide*, monthly magazine of religious education for Disciples of Christ.

Dr. Vernom Cooper, professor of history and political science, has been reappointed professor of history in the summer session of Bates College, Lewiston, Maine. The summer of 1933 will be the fourth year for Dr. Cooper in this position.

Cotner College is in the midst of a special effort to raise sufficient funds to keep the doors of the college open during the remainder of this year, and to lay a basis for a future program for the institution. The immediate objective is to raise in collections of previous pledges, settlement of estates, budgets of churches and new pledges, a total of $50,000, $40,000 of which must be secured on or before February 1, 1933, and the balance of $10,000 paid on or before June 30, 1933. A field force consisting of President L. C. Anderson, Ray Bradley, Peter B. Cope and L. Hulser are actively engaged in visiting the churches and prospective donors.

Culver-Stockton News Service

Culver-Stockton College celebrated her greatest home-coming in history on Friday and Saturday, November 4 and 5. More graduates and former students came back to the Hill than for any previous occasion. Two hundred and forty-six people from out of town attended the Frolic, which was the closing event of the two days. Of this number thirty-five were graduates, eighty-one former students, and one hundred and thirty guests.

The Kansas City Culver-Stockton Club had a dinner and business meeting in connection with the annual meeting of the Missouri State Teachers' Association in Kansas City on Thursday evening, November 10. At this meeting Lynn C. Bailey was elected president of the club; Carlyle Stamper, vice-president; and Mrs. James Eller, secretary-treasurer.

Disciples Divinity House

The Disciples Divinity House students who are working in the churches in Metropolitan Chicago are to cooperate in a survey of the Disciples in the city. Professor S. C. Kincheloe of the Department of Research and Survey of the Chicago Theological Seminary will direct the project.

The Disciples Club at the University of Chicago, composed of faculty, graduate students, wives of graduate students, and friends who are interested in a Disciple fellowship, started the academic year, October 1, with a series of interesting meetings. Among them have been the quarterly communion service in the chapel of the Disciples House, preceding which Dr. W. E. Garrison gave a splendid interpretation of the symbolism expressed in the chapel; an illustrated lecture on Mount Rainier National Park, by Douglas Ward, one of our students who has served as a guide in this park; an evening of fun and fellowship in the home of Dean and Mrs. Ames; an address by F. E. Davison, of the Austin Boulevard Christian Church, Chicago; and a report of his recent trip to Hawaii by Dr. Ames.

The Disciples Divinity House was represented at the annual retreat of the Inter-Seminary Student Union held this year at Waukegan by Myron Cole and Raymond Morgan. They brought a report of the discussion, which was on the subject of "Conversion," at one of the Tuesday noon luncheons of Disciple men.

Five of our students are children of Disciple ministers, namely, Myron Cole, son of C. A. Cole, pastor of the Central Christian Church, Glendale, California; Louis Givens, son of John P. Givens, pastor of the Christian Church, Saybrook, Illinois; Miss Miriam Hull, daughter of O. L. Hull, pastor of the Christian Church, Ashland, Ohio; Robert Sala, son of J. P. Sala, pastor of the University Church, Buffalo; and Miss Edith Saum, daughter of Mr. and Mrs. H. C. Saum, missionaries in India.

We are happy to have seventeen of our Disciple men living in the House this year. This is the largest number we have ever had.

Lynchburg College

For the past few weeks Lynchburg College has been working out a plan for the reorganization of its curriculum. The guiding principles in this reorganization plan are to make the work center more directly on the needs of the student and to correlate the work of the departments so that the student will secure unified educational experience.

Through a series of eight religious messages delivered at Lynchburg College the first week in November, Dr. A. E. Cory, director of the Pension Fund of Disciples of Christ, created a great interest among the students and made a most significant contribution to the life of the school.

Phillips University

President McCash is scheduled to deliver an address at the Oklahoma Educational Association to be held in Tulsa, February 3. His theme will be of interest to many: "Oklahoma Taxation as It Affects the Educational Interests of the State."

Five former Phillips students read scientific papers at the Academy of Science which met at Norman, Oklahoma, November 25 and 26. One of the number, Professor Ray Six, of the A. and M. College, is one of the presidents of the organization.

Dr. Arthur Holmes delivered five lectures November 29 and 30 and Dr. R. H. Miller delivered five lectures December 6 and 7. Part of these were before the ministerial students.

The Student Volunteer organization has been giving recently in the churches the play entitled "The Answer." The production has proved very popular.

Randolph Junior College

Ministers from Randolph Junior College are ministering to six churches in a radius of sixty miles of the college. Twe of these are for "full time" in county-seat towns.

A unique feature of Dr. Tyndall's Bible classes is an occasional debate on some moral or religious question.

The institution is greatly encouraged by a 50 per cent increase in enrollment over a corresponding time last year. Students are from nineteen counties in Texas and from four other states.

The policy of the college in taking farm products and live stock has enabled a number of young people to enter college. Chickens, turkeys, canned goods, vegetables, syrup, feed and live stock are being turned into education.

Spokane University

After considerable demand a new department, Business Administration, has been added to the College of Liberal Arts, headed by W. K. Newcomb. Professor Newcomb comes from Oklahoma where he served seven years as Superintendent of Schools and one year at Oklahoma State Teachers College.

Dr. Rolla James Bennett, Ph.D., from Alfred, New York, is the new head of the department of history. Dr. Bennett has behind him twenty years as a successful minister and evangelist.

A new instructor in the department of mathematics has also been elected with the choice of David Otto Ehrenburg, M.A. Professor Ehrenburg has a broad teaching experience including the universities of Colorado and Idaho as well as an enviable record in the field of mathematical research.

A promotional campaign is being carried on under the direction of Dean Chapman, Dr. Schlauch, Dr. Bennett and Mr. Newcomb. An effort is being made to reach mid-year high school graduates and others who should be in college. A loan fund has been established for the purpose of assisting worthy students with a portion of their expenses.

"Happiness for Six," by Glenn Hughes, an all-school production, under the direction of Miss Gladys West, instructor of speech, was staged very successfully on November 18.

Transylvania College and College of the Bible

The Flute and Violin Club, the most recent development in the expansion of Transylvania College, includes three types of musical units: a Philharmonic Band, a Symphony Orchestra and a Glee Club. All these units function separately but their programs are coordinated by the club. "Flute and Violin" takes its name from the story by James Lane Allen, a famous Kentuckian and Transylvania graduate.

The Glee Club has sixty voices, the Philharmonic Band fifty pieces, and the Symphony Orchestra contains sixty. Dr. E. W. Delcamp has been the motive force for the growth of a secure operating basis and for the initiation of seasonal concerts.

Dr. Delcamp, who directed the Henry County Band which won first prize in its class at the state contest held in the University of Kentucky last spring, is the director of the Philharmonic Band. Thomas Harborne, director of music of the Christ Church Cathedral, is directing the Glee Club. Mr. Harborne has a long record of musical achievements.

The orchestra follows the capable baton of LeRoy Smith, for many years the conductor of the Ohio Theatrical Company in Cleveland.

On October 18, the students and faculty of The College of the Bible made their annual pilgrimage to the old Cane Ridge Meeting House. This church was organized in 1791, but became a Christian Church in 1804, and thus has good claim of being our oldest church.

William Woods

Appearing as "Mary Magdala" in "The Rock," a religious drama, presented recently at William Woods College, Fulton, Missouri, Miss Margaret Farha, of Shawnee, Oklahoma, wore a scarlet silk robe, sent to her by her grandmother in Jerusalem, who raised the silkworms, wove the material and made the robe.

Miss Farha's mother, a native also of the Holy Land, has been in this country since she was seventeen years old. She has not visited her native land since.

A new book, *Mark Twain's Missouri*, portraying by etchings the scenes around which the life of Samuel Clemens is molded, was dedicated recently to Dr. E. R. Cockrell, president of William Woods College, and Mrs. Cockrell, head of the art department of the college, by its author, Bernhardt Wall, the only etcher of books.

A truly happy occasion at William Woods College on Sunday, November 6, was the annual observation of "Dad's

(*Continued on page* 46.)

The Church In China Preaches

Through School, Community and Rural Service

By C. A. BURCH

(In the December issue, Mr. Burch began a series of character sketches of Chinese workers whereby we may see through how many avenues the China church is preaching the Word of God.)

Kingdom Extension Through the School

YUEN PEH TSIAO is the principal of Wuhu Academy (for picture see page 9 of China Supplement, December, 1932, WORLD CALL). While a student in high school, he was not only president of the Y. M. C. A. but an ardent leader in all the activities of the Student Union. He firmly believed that China could be transformed only by the activities of students leading to a new system of government based upon democratic ideas. His studies in college and observation of corrupt practices among government officials, led him to modify his views and decide that only upon a foundation of Christian character and individual sacrificial living according to the teachings of Jesus could China become a great nation.

After leaving college he became principal of Wuhu Academy when the school was at a low ebb both in attendance and spirit, due to student strikes, the anti-Christian movement and the after-effects of the Nationalist Revolution. Yuen gathered about him a devoted body of young teachers who not only taught classes but shared their lives with the students in a spirit of comradeship not often witnessed in Chinese schools. They stressed the life of the spirit with the result that there was nearly 100 per cent attendance at chapel (which had become voluntary due to regulations of the new government) and a majority of students elected Bible study.

Yuen soon discovered that religion becomes ingrowing without an active program, so groups of students were organized to go on preaching trips to nearby villages; a school for poor children was conducted on the Academy grounds with students as teachers, and other service activities were fostered as a part of a practical program of Christianity.

Thus Wuhu Academy is training young men not only to become good Chinese citizens, able to earn a living, but as active agents in the kingdom program of service and brotherhood, filled with a determination to win China for Christ.

Modern Disciples and the Kingdom

Jesus knew the value of directed activity and creative learning for after a period of comradeship and instruction, he sent his disciples out on practice teaching trips. Nanking Theological Seminary and the Bible Teachers' Training School for women also believe that we learn by doing, so their students are organized into preaching bands which go out at stated seasons of the year to conduct institutes and preach the gospel.

Our evangelists cooperate with these schools so that through the visits of these

Evangelist Liang Shu-ching and family, Ko-Tang-Chi, Chuchow outstation

student-preacher bands an entire countryside is awakened, stimulated and stirred to interest in the gospel of the kingdom. Portable organs and other musical instruments help to make the singing effective; colorful posters, picture tracts and Scripture portions are sold by the hundreds at nominal prices to an eager populace starved for beauty and color. During the forenoon, visits are made to homes in the community and throughout the countryside; in the afternoon classes are held for inquirers, school children and church members; and in the evening mass meetings attract hundreds to hear the singing and listen to the gospel messages.

A Gospel for the Farmers

There is a new gospel being preached to the farmers of China today, a gospel of more abundant harvests, victory over insect pests, of crop rotation with the attendant blessings of an education which will keep boys on the farm and make them better farmers. The advance agent in this program of hope and regeneration is the extension department of the College of Agriculture and Forestry of the University of Nanking.

All aboard then for a trip to Ko-Tang-Chi in the Chuchow District for a Farmers' Institute. Our Ko-Tang-Chi pastor, Liang Shu-ching, has been busy for days distributing posters and dodgers and inviting people to come. The institute is held on a market day so we shall be sure of crowds. Boxes, baskets and bundles arrived by wheelbarrow yesterday and the extension staff has been busy getting everything set up in place. Meet Clyde Shao, graduate of Wuhu Academy and the college, a fine Christian young man who knows how to work with his hands as well as to teach. Here is Mr. Chang, product of our Chuchow schools, a student of Dr. Osgood, owner of a large farm himself and a firm believer in education for the farmer. Here comes the leader of the party, Mr. Cheo, brother-in-law of Mr. Shao, an expert in seed selection, one of the finest speakers to country people I have ever heard.

Everything is ready so let us take a look around. The institute is held in the mission compound using the rooms of the school building for exhibits, the church for talks and lectures and the football field and experiment field for demonstrations. This the cotton room (for we are in a cotton-growing district). See the pictures on the walls, the samples under glass of seeds, bolls, fibre and thread. Over in the corner are actual cotton plants with the bolls still on them and here are bags of cotton seed ready to be sold at cost. Mr. Shao is ready to tell us that the University of Nanking "million dollar" cotton seed will produce more and better cotton than any China has known.

Next is the grain room with Mr. Chang in charge. Here we see bottles of seeds of all kinds with description and figures. Around the room are tall stalks of corn and sheaves of wheat. On the table are specimen ears, showing the contrast between the common Chinese specimens and the splendid brands produced by the university. How the farmers exclaim as they examine the ears and stalks and see for themselves that it pays to use university seed. Our boys behind the counter are selling corn, wheat and other grains to eager customers.

We haven't time to examine the other exhibits for something is going on outside and we must "look—see." There is a Chinese farmer plowing a furrow with an old-fashioned Chinese plow and following him is Mr. Cheo behind a fine American plow. It is slow work for they are using the Chinese yellow cow for a plow animal. My what a difference between the furrows! Every farmer can see that the American plow goes four inches deeper and the benefits of deep plowing will be explained when the demonstration is over.

And now for the evening program, held out on the school football ground because of the crowds. The great white canvas is stretched on its frame, the organ is brought out, the school children take their places and the evangelist leads the crowd in the singing of gospel songs. Then follows a short gospel talk and finally several reels of film showing the university gardens and growing crops as a fitting climax to our Farmers' Institute.

The Missionary Organizations' Own Section

"Hereunto Have Ye Been Called"

With Intensified Motives
For Spiritual Enrichment
To Increased Membership
To Enlarged Service
To Stewardship of Possessions

Intensified Motives

WE HAVE been asking groups of women in the One Day Convention Conferences—"What are the motives back of our missionary service?" Responses have come almost always like this:

To carry out the Great Commission
To share Christ with all peoples
To develop Christian character among members of our societies
To promote missionary education throughout the whole church
To encourage systematic giving to support our work
To challenge women to help others through different forms of service

But always we have come back to the first. The *real motive* is to carry out the Great Commission—to share Christ with all peoples.

To really be moved by this motive, we decided that each woman must face her own experience with Christ. She must really know how vital and precious this is to her before she can be much concerned that others know Christ.

We brought to mind the Jerusalem Conference Motive:

We cannot live without Christ
We cannot bear to think of men living without Him
We cannot be content to live in a world that is un-Christlike
We cannot be idle while the yearning of His heart for His brethren is unsatisfied

We *can exist*, we agreed, without Christ, but not really Live Abundantly. No Christian woman would *want* to live without Christ, we were all sure of that. But, we asked, just what is Christ in our lives? What makes our Christian experience so precious that we wouldn't want to live without it? We tried to make comparisons. Those who have never heard the Christian Gospel—what do they lack that we have?

This was hard to discover just at first. But finally it was decided that we can pray—pray to a Loving Father. Pray direct to him, just as a child talks to his father. Jesus gave us this revelation—that God is a Father, a God of Love. Christians have this that makes praying vital and different from non-Christians. And, oh, how empty would our lives be if we did not have the privilege of prayer to the Father! *How empty!* We would not want to live without this and we owe this to Christ. We truly cannot live without Christ.

Then if this means so much to us, the next must follow. We cannot bear to think of others living without Him. This is the real motive back of our missionary work, of course, to send the Christian message to all people everywhere.

We are asked to *intensify this motive.* To do this let us give some time in one of our meetings to such a discussion as we had in the One Day Convention Conferences. Ask each one to tell how Christ is precious in her own life. Compare the lives of Christian women with those who are without Him. What is the difference? (Use human interest stories of women in some of the countries in which we are doing missionary work—some without Christ and some who have found him. The book, *With and Without Christ*, by Sadhu Sundar Singh, might be helpful.)

Face living without prayer—as we know it—to a Loving Father. Can we live without this? Then it must follow that we want others to have this same joy.

What a privilege it is to have part in missionary service, the motive of which is to share Christ with others. This becomes not a duty but a privilege, as we face it this way. Let us make this motive live for each one of us!

BERTHA F. PARK.

The Kitchen God of China

San Shih Wan Shan

The Thirtieth of the Twelfth Moon

(The worship of the kitchen god is one of the events of the year. The heart of a Chinese city is truly a din of firecrackers during the Chinese New Year when he is being worshiped. Two nights are given to this, a week or ten days apart. On the first night the old kitchen god is torn down and sent up to heaven in smoke and fire. Then the stove is repaired and whitewashed and the new kitchen god is put up.)

A smug, high colored, paper kitchen god,
Fresh pasted in his warm niche by the stove,
Awaits his tardy devotee's kowtow;
The bowl of steaming rice with garnish green
That feeds his hungry, candlelighted shrine;
The spicy odor of the incense sticks;
The bonfire topped with paper "silver shoes"
That simulate the bullion of the realm;
The long, loud clatter of the dragon string.
Of red firecrackers swung from bamboo pole.
Pasted beside the newly whitewashed hearth,
Serene he waits within his plastered nook,
Calm and assured, since for three thousand years,
These simple acts of worship have not failed.
The dying twelfth moon sees him sitting thus.
The darkness veils his slow, complacent smile.
He, too, is fond of antiquated ways.
He relishes the bustle and he thrills
To hear the clamor when the old year dies.
The moon is pagan that he thus can smile
At millions bending low to such as that
Poor, Tawdry, paper image of a god,
Smearing his mouth with honey lest he tell
Of all the degradation that he sees.
Poor China! Chained by customary ways
To bow to trivial paper, mud and stone.
Blind China! With the Healer at her door
She still endures the film before her eyes.

—LOIS ANNA ELY.

Programs for Adult Organizations

For the Leader of the February Program

Topic: Seedtime in China—Ministry Through Our Schools

My dear Leader:

HAVE you been thinking about that February missionary program which you consented to lead? It is going to be a splendid meeting I am sure. I have just been going over the program plans and the wealth of material provided and I am as excited as though this were the very first meeting I had planned. First of all I like to take a look at the series of programs of which this one is a part. On page 2 of the *Program Yearbook* I see that this is the second in the series on China and comes under the general heading "Seedtime in China." I like this glimpsing of the beginnings of our work, the general set-up and organization, the reviewing of what we are actually doing as we have it given to us in the first three programs. That will put us in good trim for the last three in which we will see the results of our investment of life, money and consecrated effort.

"Ministry Through Our Schools" is the theme. You are the leader. The material is before you. Let us take a look at it. Turn to pages 22 and 23 of your *Program Yearbook*. If I were you I would read the devotional study as prepared by Miss Mary Kelly. It is in this issue of WORLD CALL. It will prepare your mind for your planning of the program even as we want it to prepare the minds of the group at the meeting. Now let us see what is listed under Presentation.

1. School Days and School-Teachers. This is a leaflet and will be provided in your supply of material for the meeting. This leaflet carries the subtitle "Middle School Projects in China" and follows the theme suggested in the program booklet. In addition to this leaflet you will find in the August, 1932, WORLD CALL an article, "How Ginling College Women Share with Their Neighbors," by Minnie Vautrin. It is just what you want to help round out this subject.

2. Ginling and Nanking. You have a leaflet called, *The Soul of Ginling—Serving China Through the Woman's Christian College*. In this issue of WORLD CALL or possibly in February you will find an article, "The Twentieth Birthday of Nanking Theological Seminary." There is no leaflet or article regarding the University of Nanking but it would be fine to mention it and its contribution. You will find a note about it in the *China Supplement*, page 5, and a picture of the university.

3. A Little Child Shall Lead Them. A leaflet by this title and the sub-title, "Building Christian Character in Our Primary Schools."

4. For the feature suggested here we offer a substitute leaflet, *We Had No Schools*, an interview with Lady Hsu San. This is a lovely story of what our schools mean to China's girlhood.

In addition to these suggestions you will want to watch WORLD CALL closely for additional features. An article by Kenyon L. Butterfield, "Farmers of Forty Centuries," is in this issue. Another article, "China's Silent Revolution" by Miss Wang Shi Ts'ai, we hope to have in some issue of WORLD CALL. And possibly a poem, "She Threw Those Idols Down," by Lois Ely. We cannot be sure as to whether there will be space in WORLD CALL for all this material or not. But look for it. If it is there you will want to read and use it. If it isn't there you still have plenty of material for your program. An article by T. H. P. Sailer, of the Missionary Education Movement, who recently visited China, tells of his interest in the work of Mrs. Edna Gish at South Gate, Nanking.

Regarding Your January Program

For your January program we referred you to an article by C. A. Burch for the first feature on your program, "Preaching Avenues." This material appears as two articles by Mr. Burch in December and January WORLD CALL, the first, "Seedtime in China," and the second, "The Church in China Preaches."

The poem referred to, "A Luchowfu Patriarch," is in the January WORLD CALL and a picture of Mr. Chow whom the poem honors is in the December Supplement, page 2.

Leaf through your copy of the *China Supplement* and you will find pictures of several of our school buildings, of Chinese teachers and principals and of missionaries in educational work. Also pictures of the people who wrote the leaflets and articles for this program. It will make the meeting more personal and interesting if these pictures are shown. The people who have done the writing for the program ought to be mentioned along with the use of the material and the showing of the picture.

I took a look at the October, 1932, issue of *The Missionary Review of the World*, thinking that I would make a few suggestions for use of that material. You know it was an all-China number. But I give it up! It is all so good. An article called "Life Stories of Chinese Women" would fit in especially well with this topic. Under "Effective Ways of Working" are some clever suggestions. And in addition to all this I find announcement that the *Missionary Review* will soon carry articles by our own Dr. E. I. Osgood and Lois Anna Ely.

If you are interested in books and not using the China study books elsewhere I would suggest certain chapters in them for review. *Lady Fourth Daughter of China*, chapters IV and V; *Living Issues in China*, chapter II; *As It Looks to Young China*, chapter III. If your library contains *Torchbearers in China* by Mathews and Southon, there are splendid stories for you. And all those fine ideas in *What Do You Know About China?* by Wilson.

If you want to do something different and make your meeting doubly attractive, try introducing the "school days" atmosphere as suggested on the "What, Where, When and How" page in the September, 1932, WORLD CALL, page 44. By a curious coincidence there is given in the same magazine, page 39, under "Good Ideas That Could Be Used Anywhere" an article as to how one missionary group turned their meeting into a "school."

One could never get through talking about possibilities for these China meetings. I am sure you are going to have a glorious time planning for this meeting and I am wishing you the best of luck and all success in the program. We want these China programs to be the finest possible. We want people to get all excited about China and then to turn that enthusiasm and excitement into practical use. Nothing like harnessing power!

Yours with many bows for your China program,

ANOTHER PROGRAM-PLANNER. (E. E.)

Suggestions for the Fellowship Hour

IF THE program leader does not use the "school idea" why not utilize it in the fellowship hour? Roll call with responses as articles we receive from China or names of missionaries, or the first idea that pops into each head when some prominent city in China is mentioned. Visitors or new members may be introduced as "new pupils." A Chinese game may be played. Why not try that one that was printed in the January *Missionary Organizations Bulletin*. Have some Chinese music and some proverbs. For refreshments perhaps almond cookies, salted nuts and tea—always tea. The Chinese drink it without sugar or cream, "just plain," they say. If you are having a luncheon meeting you might have chow mein or chop suey (an Americanized version of Chinese food) with rice, tea, candied apples or preserved fruits. Observe Chinese etiquette as much as possible. See "Let's Give a Chinese Party" in January WORLD CALL.

Programs for Young People

Circle

(For Young People, ages 18-24)

1932-33: *Fellowship in Service.*
February Theme: *Homes in China.*
Worship Theme: *Fellowship in Christian Family Life.*

The Leader of the February Meeting

AS A LEADER in preparation for your meeting, you will wish to read, very carefully, the leaflet "For the Leader." On the second page you will find the aim for this meeting, and in all the numbers on your program you will keep in mind the development of this aim.

Do not overlook the typical family problems which are discussed in Chapter II in "As It Looks to Young China." Four young people should present these specific cases and then follow with discussion for which you have guidance as to questions. The Fact Finders File and books in reference reading will supply material that will aid in discussion.

China Activities

In the packet of leaflets is a general one entitled "In the Beginning" in which you found suggestions for activities. During the study of China we shall learn of many problems that face new China, of missionary situations that challenge all Christians to activity. What are we going to do about it? We will not wish to let this study of China pass without determining upon and undertaking some definite project of helpfulness.

I. The following plans will aid in fostering sympathetic attitudes in the church and community; and help us to share the knowledge we have of the needs and our opportunity for service in that land.

(a) *Give a Play*—

In your materials you have found a number of good plays listed. Some are pageants and some are short plays. Why not have the pleasure of presenting one of these productions in your church! Be sure that costumes and properties are appropriate and that your play creates interest and good will.

(b) *An Exchange Program*—

Arrange to present a China program, with the young people of another church as invited guests. It may encourage these young people to organize a group and begin missionary study.

(c) *Promote Reading*—

There are so very many interesting stories, biographies and descriptions of Chinese life and travel. Encourage reading among all young people in your church.

(d) *Posters and Bulletin Boards*—

Keep China posters and items on bulletin boards in the Sunday school room or church vestibule or in some public place. These facts will stimulate interest.

Senior Triangle Club

(For Young People, ages 15-17)

1932-33: *Building a New World Together With God.*
February Theme: *Building Through the Years.*
Worship Theme: *Fellowship in Working for a Righteous World.*

For the Leader

YOU have found in the leaflet "For the Leader" splendid suggestions for reference reading. These books and articles are so interesting that members of the club will enjoy them and at the same time they will attain their aim in "My Purpose." Have you visited the church and public library and made a collection of all available materials on China? Did the leader in January use the suggestions testing the present knowledge of the group as it relates to China? If not, secure "For the Leader" leaflet and make use of the fascinating and interesting plans.

"We Delight to Honor"

The theme for the month is "Building Through the Years." The leaflet material in the packet, and suggestions for discussion, etc., are valuable for the development of this theme. Did you notice in the WORLD CALL supplement the article "We Delight to Honor"? This article introduces us to pioneer missionaries and the pictures of Dr. and Mrs. Macklin and Mary Kelly will make the worship material more interesting. Make use of this article, locate the centers on the map where these leaders began their work. You will add new centers from month to month as you study of our work today.

Building Helps

In "Building Helps" found in the *Triangle Year Book,* it is suggested that we keep informed of present-day problems. Obtain clippings from magazines and newspapers. Watch the radio for broadcasts by noted Chinese.

Hi-Tri Scrapbook

Several of the Hi-Tri clubs, during the study of India, made interesting scrapbooks to be placed in the church library as a source book. The study of China offers a splendid opportunity for the making of a Service Scrapbook. It could be prepared by the entire club with each member contributing an interesting story, picture, poem, quotation, etc., according to the sections of the book which the club wishes to develop. The book should also show the beginning and extent of our work. The leaflet materials used in the programs might well be kept and filed in the scrapbook.

China Activities

Refer to the column for the Circle for ways in which some of these activities may be developed.

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1932-33: *Pioneering With Jesus on World Trails.*
February Theme: *Pioneering With the Great Teacher on World Trails.*

World Trails

AS WE continue to pioneer on world trails we expect to survey this month the educational work being done by the Disciples of Christ all 'round the world. This should make an especially interesting theme for intermediates whose school life assumes such great importance. If you have time for more material than you find in the regular program the intermediates will find all kinds of items of interest in recent numbers of WORLD CALL. We are giving two incidents told by our workers in the Indian and Mexican fields which you may have overlooked.

Training Heart and Hand

One of the Indian boys living in our dormitory at White Swan, Washington, wrote in a school composition: "If you give Indian boys education you train their one hand and they are able to do some things that are good, but maybe, perhaps, some bad things, too. In our Christian home we get the training for the Christian way of living. I think that must go with education. Then when you give us education and the Christian way of living you train our two hands and we are able to do many things that are usually good things."

How the Mexicans Use Their Library

One of our missionaries from San Luis Potosi says that in their new library in connection with the school they have put up the following motto: "DISSAPANDO LA IGNORANCIA" which in English says, "For the dissipating of ignorance" and that it was put up by the Mexican pastor. She says that most of the eight hundred cards have been issued to the intermediate-age boys and girls although the older young people and even the fathers and mothers are beginning to read the books, too. Some of the churches up in the hills send in for books in a kind of traveling library such as our State libraries send out and the books are especially welcome where there are no schools.

Some things to think about in your discussion period:

1. What place does education take in our lives?
2. What should be the aim of our education?
3. Who provides the educational system for us?
4. How do our facilities compare with those of boys and girls in other countries?
5. Why do you think the missionaries have considered education a part of their work?

Devotional Study for Missionary Societies

Seedtime

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good." *Ecclesiastes* 11:6.

MARCH

Ministry Through Our Hospitals

"And they brought unto him all sick people that were taken with divers diseases and torments . . . and he healed them." *Matthew* 4:24.

Hymn: *He That Goeth Forth With Weeping.*

Prayer: *Two prayers of Thanksgiving.* (Subjects suggested at the end.)

HOW truly our hospitals do this same kind of work as recorded in Matthew! Whenever one attends a mission dispensary he feels that the scene in front of Peter's door where they "brought unto Him all that were sick and he healed many," is being enacted all over again. Daily these streams of people with loathsome diseases, some infectious, some contagious, every sickness known to man, come to the mission doctor for healing. One never mingles with that suffering throng without feeling that the medical workers—doctors and nurses—should have an extra amount of prayer offered in their behalf. Only the strength of the Great Physician can enable them physically, mentally and spiritually to cope with the situation. It is doubtless the joy of giving relief in the Master's name that sustains them. The hospital cases are the ones where it is possible to give consecutive spiritual help as the patient is convalescing. Evangelists and Bible women are there to give the message of life and hope. The kindness and Christian atmosphere do more than all else to win them.

So far as we know, few of those whom Jesus healed yielded their lives in obedience to him. So, many who find physical healing in our hospitals seek for nothing more; but a few whose hearts unselfish ministry touches look for the motive which prompts it all and find Jesus Christ. The story told by Dr. Hagman in February, 1932, WORLD CALL and the story of "Fibby" told by Mrs. Corpron in the December, 1930, number, give glimpses of the daily work done in our hospitals.

One of Dr. Macklin's charity patients being detained in the hospital a long time with a tubercular foot, became a Christian and led more than seventy others to enter the church. Another patient from a distant village returned to his home with some faith and a Bible but he again indulged in gambling, drink and vice. He was arrested in his sinful life by a dream in which he heard Dr. Macklin severely rebuking him for not doing as he had been taught. He repented and became a preacher, winning his whole village to Christ. "Thou knowest not which shall prosper."

Teacher Chao was suffering torture from an acute attack of malaria. A Christian stopped at his school and seeing his condition gave him quinine pills. To him their effect was miraculous. Although fearing everything foreign the next attack drove him to Chuchow to the Christian Hospital. There he became interested in the Christian Classic (the Bible). Through the teaching and his study he gave his heart to God. He became an evangelist and for years ministered to the spiritual needs of the suffering ones in the Luchowfu hospital.

Djou Wu-dsei had been a chronic invalid for years. She was brought to the Luchowfu hospital to Dr. Butchart. While there she found both physical and spiritual healing. Her whole life and character were transformed. She was so enthusiastic in telling the story that she was given training and has been a Bible woman for years.

Hymn: "Far and Near the Fields Are Teeming."

Prayer: Two prayers of petition. (Subjects suggested at the end.)

Hymn: "Bringing In the Sheaves."

Prayer: Two prayers of petition. (Subjects suggested in 3 and 4 at the end.)

Thank God that:

1. Through our hospitals in China we have been able to demonstrate the love and compassion of our Savior.
2. Some have found the Great Physician in our hospitals.

Pray:

1. That the atmosphere in our hospitals may be thoroughly permeated with the Christian spirit.
2. For the doctors and nurses that their physical weariness may never cause them to lose their patience so that while they heal the body they might fail to heal the soul. Pray that they may ever have the spirit of the Great Healer.
3. That the nurses in training may early find the great joy of patient ministry to fretful invalids.
4. That the patients seeing the good work of their attendants may come to glorify our Father who is in heaven.

MARY FRANCES E. KELLY.

Echoes From Everywhere

News of Mrs. Gamboe

For many months Mrs. Gamboe has been in poor health. Last year Dr. Longdon took her to Calcutta for examination and treatment. This helped for a time. Colonel Green Armatage who gave her the treatments thought they would be of more permanent result than they turned out to be. Last spring Dr. Nichoson had Mrs. Gamboe come into her hospital for treatments which lasted for nearly seven weeks. These also proved to be only temporary in their relief. Fever persisted and her vitality was greatly impaired. Even after she went to Landour, Mussoorie, for the hill season her health remained the same. It was decided that an operation was necessary. Dr. Woodward of the Landour Community Hospital performed the operation and Dr. Nichoson assisted. Mrs. Gamboe's recovery from it has been excellent and we have reason to believe that she will soon be in good health and be able to carry on with her junior church, Sunday school and reading course work.

HOMER GAMBOE.

Mungeli, India.

Keeping Up Morale In Africa

Recently we held an evangelistic institute for eighteen school days. During that time the evangelists agreed to take a 25 per cent reduction in pay rather than reduce the number of evangelists. This makes a total reduction in pay of 33⅓ per cent, but they go on enthusiastically in the Lord's work.

Just half of our field has been visited by the supervisors, so they reported but 192 baptisms, making a total for the past eight months of 1,173. The offerings are or will be about the same as last year. On the whole the morale is fine.

CHARLES P. HEDGES.

Monieka, Africa.

A Boy, a Girl And a Dog

In connection with the Japanese Christian Institute, Los Angeles, California, we have a kindergarten under the care of Miss Polly Dye, which enables us to come into closer contact with the Japanese families of our neighborhood, and gives the children of pre-school age an opportunity to learn some English before starting to the public schools. We have to charge tuition in order to meet expenses and this year our group is small because of financial conditions.

In this immediate neighborhood two families have children of kindergarten age. One is little Miyeko Hata, the other Nori Tatara. Each is three years old and both play in the streets day after day. I know the children very well and they know me and come and talk with me, but they do not come to our Sunday school because one goes to a Buddhist church and the other to a Holiness church. We

have tried to get their parents to send them to kindergarten but have not succeeded.

One day recently as I walked up to the church I saw a picture. Miss Dye keeps one door open in order to have better air and across it she puts a screen which stands with three inches clearance at the bottom. Miyeko and Nori were flat on their stomachs, peering under the screen and watching the children at play. To add to the picture, Nori (who is a boy) has a little dog and that dog was also taking part in this great adventure of the children.

CHARLES SEVERINS.
Los Angeles, California.

A "Thank You" Letter

I wish to heartily thank the person in Colorado who so kindly sent me the five one-dollar bills to be used "to give some of the natives medical attention." I will be very glad to use this to pay for medicines to be given to some very poor women who are in great need of anti-syphilitic treatment.

JENNY E. CROZIER.
Damoh, India.

Dawning of a New Day

We are busy getting ready for the return of our three graduates and their families from the Congo Christian Institute. Some have been away four years and some only three and the folks here are anxious to see them. We are hoping to have a nice little celebration in their honor when the "Oregon" arrives. All of the classes in the school are quite excited over a display of school work which we expect to have on exhibition at that time.

AMBRA H. HURT.
Mondombe, Africa.

Spirit of Fellowship Being Fostered

Three women in the Japanese church here have asked for classes, one for English lessons, two for Bible. Most of the women are in business or have not enough English.

Two calls came for girls in costume to go to other churches. Six girls went to a Presbyterian church where they sang Japanese songs and three went to our own American church in San Bernardino to help with a WORLD CALL pageant. These are excellent opportunities for growth of world friendship.

Three women went with me to Riverside to attend the One Day Convention. The fellowship on both sides was invaluable.

MARY ELIZABETH FULLER.
San Bernardino, California.

The Children and China's Destiny

This has been by far the biggest year we have ever had here in Luchowfu in our work with children. The Chinese people themselves are beginning to see the importance of the child in forming China's destiny, but the church in our district is far ahead of any other agency in this respect. Given a few years of prosperity in this type of work and the place of the church in the community life is assured. Then we may hope that the spirit of Christ will permeate both individual and social life.

OSWALD J. GOULTER.
Luchowfu, China.

An Interracial Party

A few evenings ago I was a guest at a dinner party. Our hosts, the district commissioner and his wife, are Irish. The guests were: the district superintendent of police, an Indian; the district railway engineer and wife, Persians; the recruiting agent for tea, and his wife are from England; a guest in the home was from Denmark, while I am from Canada. Our hosts are of the Church of England, the Englishman and his wife, Roman Catholics; the Indian is a Hindu, the Persians are Mohammedans and I am a Disciple. Where but in India will one find in such a small group so many different nations and religions represented?

EMMA J. ENNIS.
Bilaspur, India.

New Chapel Dedicated

Conference at Bolenge is over and we are on our way home. There were forty-seven adults and twenty-five children. Sunday afternoon the "Oregon" took all who could go up to Coquilhatville to the dedication of their new chapel. There are wonderful opportunities in Coquilhatville. Many people have had to go home because of the depression but there are hundreds of children and older people who need teaching and shepherding. The Catholics are building an immense school building and are evidently planning big things. I wish so much that we could put a big staff and some money there this year.

On the way home we had a union service in Monieka's electrically lighted church. The little Delco system that was given to Mr. Hedges when he was home is working nicely.

GERTRUDE SHOEMAKER.
Mondombe, Africa.

Hidden Answers

1. How should religion be presented to the college student?
2. What college president has recently died?
3. Who is "The Lady at South Gate"?
4. What pioneer of the C. W. B. M. has just passed away?
5. Who is Silvestre Morales?
6. Tell something of a party which Miss Ennis attended.

In Memoriam

Mrs. Mary Marthens Bagley, November 16, 1932, La Porte, Indiana. Devoted member of First Church, La Porte. Age 79.

Mrs. Hettie Wilcox, Covington, Pennsylvania, September 19, 1932. Faithful member of church and missionary society. Age 45.

Mrs. Hettie Ingalls, Covington, Pennsylvania. Member of missionary society thirty-nine years. Interested in all phases of church life. Age 88.

Mary Elma (Mrs. Charles L.) Adams, Akron, Ohio, October 30, 1932. Charter member of south Akron missionary society and devoted to all work of the church. Age 73.

Miss Jessie Parker, Monmouth, Illinois, September 12, 1932. Faithful member of First Church, missionary society, Bible class and woman's council. First person to leave legacy to church and missionary society in ninety years of history.

Mrs. Mollie (D. T.) Bronaugh, Gashland, Missouri, October 23, 1932. Faithful member of Barry church and missionary society. Age 85.

Miss Alice Hanscom, Willoughby, Ohio, October 24, 1932. Last surviving charter member of Willoughby church, organized fifty-nine years ago. Gave religious education rooms, pipe organ and endowed the organ and choir. Gave liberally to missions.

Mrs. S. D. Ely, Princeton, Illinois, October 7, 1932. Charter member of the C. W. B. M. Faithful member of the church over fifty years.

Mrs. Phidella Bash, Lincoln, Nebraska, October 30, 1932. Mother of Mrs. Ray Hunt and devoted to the church. Age 85.

Is Depression A Blessing?

I believe we are entering a wonderful revival here in Congo. Mr. Weaver is just back from a four weeks' itinerary into a part of our Bolenge field. He had over one thousand baptisms, nearly eight hundred at poor, abandoned Longa. He was just swamped with work. Fifteen persons did the baptizing all at once. Many came from the Catholics.

We expect the Havens in tomorrow from another district and I wonder what their report will be. Good, I know, for a letter from them ten days ago reported two hundred and sixty-seven baptisms. The people have time now to think of religion as there is very little work and no money to make them think of worldly things. So after all, our hard times may be a blessing. VICTORIA BYERLEE.
Bolenge, Africa.

Station UCMS Broadcasting

WE LEARN that Harvey Baker Smith, pastor of the Columbia Avenue Christian Church, Washington, D. C., makes the current status of the work of the United Christian Missionary Society a feature of his pastor's monthly report to his board of officers. Why not? To whom should a report be made if not to the stockholders of an enterprise?

We regret to learn of the serious illness of Mrs. W. Remfry Hunt, at her home in Los Angeles, California. Mr. and Mrs. Hunt spent thirty years in pioneer service in China and their five children were born in that land. Their address is 1849 Browning Boulevard.

Miss Mary Monahan is retiring from her service as librarian at Southern Christian Institute, Edwards, Mississippi, and taking up her residence at Penny Memorial Homes Community, Penny Farms, Florida.

Word comes that Dr. and Mrs. Norton H. Bare, who recently returned from Batang, Tibet, after several days spent in Lincoln, Nebraska, are now in Texas, where Mrs. Bare's brothers reside.

Two of our missionaries who are now in this country have recently been bereaved. Miss Rose T. Armbruster's brother, E. F. Armbruster, passed away in Springfield, Illinois, November 8. While Veda B. Harrah of India was in the Northwest in One-Day Conventions, she received word of the sudden death of her father, November 9, in Denver, Colorado, where he had gone from him home in Golden City, Missouri, to attend the funeral of his brother.

Headquarters staff and members of the executive committee, particularly, are sympathizing with Mrs. F. R. Liddell in the loss of her mother, Mrs. Mary Marthens Bagley, who died at Mrs. Liddell's home in La Porte, Indiana, November 16. Mrs. Bagley was the oldest member in point of years of membership in the First Christian Church of La Porte. She was seventy-nine years of age.

The Missionary Union of Jacksonville, Florida, sponsored a Thanksgiving ingathering, preceding Thanksgiving Day, at Florida Christian Home. Each missionary society of the city was responsible for one number of the program and for bringing a donation of fruit and fresh vegetables for the Home. The Olympia Bible class of Miami and the Dorcas class of Ninth Street Church, Washington, D. C., sent their usual checks to provide for the Thanksgiving dinner at the Home.

Many times during 1933 you will want to find an article in a past issue of WORLD CALL. Write for your copy of the 1932 Index, which may be had for the asking. A handy binder in which to keep the entire issue of 1932 may be had for $1.50, or a bound volume in heavy green buckram cloth for $3.50. One of our rising young preachers says: "I find that back numbers are more valuable to me if they are properly indexed. I keep them in binders and they are frequently in demand by our missionary organizations."

The many friends of Mr. and Mrs. Walter M. White of the Linden Avenue Church, Memphis, Tennessee, will regret to hear of the serious automobile accident in which they were involved on the afternoon of December 2. Mr. White suffered a skull fracture and other injuries and Mrs. White a broken ankle and several broken ribs. Both are in the hospital but on the road to recovery. Mrs. White is a retiring member of the executive committee of the United Society, and has recently been appointed a member of the commission for study of the present set-up of the society.

The two small daughters of Mr. and Mrs. Barton Johnson of the United Society are rejoicing over a new baby sister, Sylvia Louise, weighing eight pounds, who arrived December 5.

As a shock came the news of the homegoing of G. M. Anderson of Riverside, California, on November 26, after a brief illness. Mr. Anderson was pastor of the church at Riverside from 1906 to 1913, and later served the church at Asheville, North Carolina. While his wife, Mrs. Affra B. Anderson, served as a secretary of the United Society in St. Louis, Mr. Anderson was pastor of the Maplewood Church, where he rendered splendid service, and his writings, which appeared in WORLD CALL and elsewhere, were an inspiration. Mrs. J. H. McCallum of Nanking, China, is a daughter, while the son resides in Riverside, California.

Word has come of the birth of Gretchen Garst Merrill to Rachel Garst Merrill of Des Moines. Mrs. Merrill is the youngest daughter of the late Mr. and Mrs. Charles Garst, pioneer missionaries to Japan, and sister of Gretchen Garst, who also served in Japan as a missionary.

Wishing to perpetuate her interest in the ongoing of the kingdom, Miss Mary Alice Lyons of Cleveland, Ohio, left $500 as endowment for Euclid Avenue Church, in that city, and $10,000 to the United Christian Missionary Society.

A cablegram was received recently at the National Headquarters of the Y. M. C. A. in New York City, announcing the arrival of a baby daughter at the home of Mr. and Mrs. Lyman Hoover, who are located in Peiping, China. Mr. Hoover is a son of Mr. and Mrs. Guy I. Hoover of Indianapolis, and is on the regular Y. M. C. A. staff in Peiping as its general student Christian secretary.

Dr. J. Harland Paul, son of Mr. and Mrs. Alexander Paul of Indianapolis, who has engaged in several research expeditions under the direction of the Rockefeller Foundation for Medical Research, leaves December 28 for Lagos, Nigeria, West Africa, to be gone eighteen months. The Foundation has maintained a labpratory in Lagos for several years, in an effort to stamp out yellow fever in that land. This dreadful disease has cost the lives of thousands upon thousands of African people and the lives of a goodly number of British and American doctors.

Miss Edith Saum, daughter of Mr. and Mrs. H. C. Saum of Bilaspur, India, is secretary of the Religious Education Club of the Divinity School of the University of Chicago. Miss Saum is in demand as a speaker on India in church groups of Chicago.

The many friends of Dr. Jenny E. Crozier, who has spent twenty-eight years as a missionary in India, will learn with interest of her approaching marriage to F. M. Stead, a missionary in Persia. The marriage will come as the culmination of a friendship of long standing. Our best wishes are extended to them in this new relation.

The 1932 *Year Book* of Disciples of Christ is about to come from the press. Distribution will be made on the same basis as heretofore, namely, that upon request a complimentary copy will be supplied to any church or organization which has made a contribution to any one of the organizations for which the *Year Book* makes report during the year ending June 30, 1932. Additional copies may be secured at the rate of $1.00 each, paper bound, and $1.50 for the cloth-bound edition.

An example of the wise administration of material possessions is seen in the case of Mrs. Sarah J. Short of Clayton, Indiana, who passed away about a year ago. With the exception of some minor bequests, the entire estate was left to the United Christian Missionary Society, "the same to be used for the furthering of the cause of Christ throughout the world." The estate has now been settled and $6,103.25 has come into the treasury to be used as she directed.

During the week of December 11 the department of religious education held its annual field conference in St. Louis. During the same week the State Secretaries Association held its annual get-together. Doubtless we shall hear more about these important gatherings soon.

Speaking of Books

Pastoral Psychology

THIS book makes a solid contribution. *Pastoral Psychology*, the author tells us, "is designed primarily for the use of pastors who seek further guidance in their work with individuals, and of candidates for the ministry."

A concise but highly enlightening study of personality development is given in the first five chapters. "Personality," we read, "is the perpetual achievement of a human being continuously adjusting himself to the exigencies of life in a group." An interesting portrayal of infant, childhood and adolescent life is given; all on the basic assumption that "an ordered and disciplined personality is the chief end of man." This part of the book is most valuable to an understanding of the importance of early religious training and experience. "It is impossible for the adult altogether to transcend the child he was. . . ."

Dr. Stolz then devotes himself to different phases of adult life. The chapter headings for this part of the book are as follows: Personality Types and Religious Experience; Can Adults Be Reconstructed?; Motives for Personality Changes; Religion as a Rallying Center; Fear; Sexual Conflicts; Therapeutic Value of the Protestant Confessional; Adjustment to Reality; The Technique of Private Prayer and Worship; and Pastoral Counseling. This last chapter on the mental health of the pastor is one of the first pieces of work undertaken in this most important field.

Pastoral Psychology will be of great value to the minister in his parish ministrations. To the pastor who is not a specialist in psychological approaches and their use this work will prove invaluable. To the specialist *Pastoral Psychology* will add to his effectiveness.

J. WARREN HASTINGS.

Men of the Great Redemption

DR. STIDGER devotes the first seven of the eighteen chapters of this book to the recital of the powerful spiritual experiences of seven individuals, an actor, a business man, an editor, a poet, an artist, a farmer and a preacher. Later he treats less minutely great religious leaders, great American preachers and men of genius outside the church. He then cites examples in modern literature and the studies of psychologists in the field of emotional conversion.

The product is a stirring book. It helps to an understanding of an important type of religious experience. The present reviewer cannot refrain from expressing the conviction, however (which he found nowhere in the book), that some

Christians arrive at as great spiritual heights and as complete consecration by a process of quiet decision followed by steady determination, as by the more explosive emotional processes described here, and considered by Dr. Stidger as "universal."

I. J. CAHILL.

Re-Thinking Missions

A Layman's Inquiry After One Hundred Years

THIS is the report of an independent committee of Protestant laymen who have spent the past two years studying missions in the Orient. The approach is based upon a careful preliminary fact-finding survey made on the fields involved. The results of this study seem likely to be epoch-making. They are sure to produce nation-wide controversy. One may or may not agree with these findings, but no one, whether friend or enemy of missions, can afford to ignore this book. Sooner or later it will have to be dealt with by every pastor, missionary society and teacher. It is fortunate, therefore, that the price of the book is within the reach of nearly everybody.

Books Reviewed In This Issue

MEN OF THE GREAT REDEMPTION, by Dr. William L. Stidger. Cokesbury Press, Nashville, Tennessee. $1.50.

HAVE WE OUTGROWN RELIGION? by Dean Charles R. Brown. Harper and Brothers, 1932, New York. $2.00.

PASTORAL PSYCHOLOGY, by Karl R. Stolz. Cokesbury Press, Nashville, Tennessee. $2.00.

CHINA YESTERDAY AND TODAY, by E. T. Williams. Thos. Crowell & Co., New York, 1932. $4.00.

RELIGION IN OUR TIMES, by Glen Gaius Atkins. Round Table Press, New York, 1932. $2.75.

RE-THINKING MISSIONS, A LAYMEN'S INQUIRY, by William Earnest Hocking, Chairman. Harper and Brothers, 1932. $2.00.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Have We Outgrown Religion?

A VERY readable book containing a dozen addresses by the inimitable Dean Brown, once of Yale. The first address gives the title to the book. This is an excellent book to place in the hands of a person who does not read much along religious lines. It has the quality of all of the Dean's writing. It cannot be put down till it is finished.

China Yesterday and Today

THIS is the seventh edition of what is probably the best general introduction to China. It brings the swiftly changing events of today's China down to the middle of 1932, and pictures the yesterdays of China as only those who lived in old China could know that fascinating land. Dr. Williams, who has made the University of California famous as a center of oriental studies in America, was formerly a Disciple missionary in the early days of our missionary work in the Orient. He was a graduate of Bethany and a minister in important churches before going to China. After serving for ten years as a missionary he entered the United States consular service in China. He served in various capacities until 1918 when he resigned as head of the division of Far Eastern Affairs of the Department of State in Washington to enter the teaching profession. His book is recognized as authoritative by leading universities in America.

Religion in Our Times

IF THE Round Table Press maintains in future publications the high quality of this, its first book, its future is assured. *Religion in Our Times* is a lively history of religious life in America over the last forty years. Beginning with the twilight of revivalism in the last days of Moody, the author accurately separates the tangled skein of new religious forces in the twentieth century and shows the emergence of the social conscience, the rise of reform, the development of publicity and church advertising, the modern forms which heresy is taking and the modern ways in which heretics are made to pay for their disturbance of the peace, and the growth of institutionalism. The book closes with an illuminated insight into that future toward which these impetuous new forces are taking us at an uncomfortably rapid pace. An indispensable study whose influence will reach far.

Let's Give a Chinese Party

(What, Where, When and How)

By LOIS ANNA ELY

In the following two pages are offered helps for the fellowship hour of program meetings, church school of missions and church projects on China. In the next issue there will be additional valuable helps by Miss Ely, such as songs, proverbs, riddles, under the caption "Chinese Atmosphere."

A. Invitations and Announcements

CONVENTIONAL invitations in the section of China where our mission is at work have been largely of one sort; long, horizontal sheets of red paper, folded to about the size of a large business envelope. The end-opening envelopes and the invitations can easily be made of red tissue paper. The names of the whole invited group might appear on the same invitation, one name to a column, beginning at the upper right hand with the guest of honor.

The names of those who will be seated at one table and the order of the seating are indicated in the order in which names appear.

A folder going to one person only should not be smaller than a sheet of typewriting paper and would always be red. The same idea could be used as a poster, folding the cardboard into creases and listing the various groups invited. Real original atmosphere could be secured if these invitations could be presented to a group by a person in costume who would wait for the various signatures, especially the non-individual invitation.

B. The "Grand" Event

Into whatever typically Chinese living-room one enters in the lower Yangtse Valley, whether the home of wealth or the most modest, the essential furniture will be the same—a long table against the wall facing the entrance, centered in front of that and not far removed a square table. On either side of that, facing the doors, large chairs—the seats of honor, seldom occupied except by the very old or very distinguished. On either side of the room, against the wall, are four chairs and two tea tables. Stools will very likely be across the broad doorway.

Tea is either served at the small tables next the wall or at the dining table which is then pulled to the center of the room.

The long table against the inside wall in the non-Christian home will hold the ancestral tablet, candles at either end and an incense burner in the center. Large vases or pots of flowers may adorn this table. However decorated, the arrangement will be rather symmetrical and severe. The other tables will be bare. There are no rugs on the floor. The walls will be decorated with scrolls; the side walls may have framed pictures symmetrically hung.

Tea may be served as we serve it in the West, poured from a teapot into cups with handles. If poured by a servant, a bit of recognition should be made as "I've troubled you." If the hostess serves it, the guest should half rise from her seat with a "Thank you" or "You're very thoughtful," or some such remark which expresses the spirit of the Chinese "pu yao keh chi." (Pŏo yow kĕ chēē) Cups should be handed and received with two hands.

With the tea large salted peanuts can be served, or squash or pumpkin seeds slightly salted, raisins, hard candies, China nuts, small un-iced cup cakes, slices of tangerines or oranges, rice cakes or almond cakes.

Of course the feast is *the* complimentary way of entertaining and if one has the mind to try it he can at least serve in the Chinese style, bowl at a time, delicious fish or meat or fowl cooked with vegetables. Into this bowl the whole table with one accord will dip their chopsticks as soon as invited by the hostess, only allowing those in the high seats to serve themselves first. The hostess should frequently serve the guests, putting the food in their spoons. Guests should see that the hostess is served some choice bits. There should be a procession of eight of these bowls to really get across a feast atmosphere. Then should come a sweet of some sort, a fruit pudding, for instance. After that a large bowl, largely of soup though containing a little of meat and vegetables, should fill the center of the table and that, with the individual bowls of rice, completes the feast.

The seating order at a square table is

2—1
4—3

A round table follows practically the same system, locating high seats from relation to door. A round table can seat 8 or 10. Eight is the maximum for a square table.

The following would be typical feast dishes:

Sliced chicken livers and water-chestnuts, shrimp either whole or without shells, pork balls on a nest of Chinese cabbage, duck deliciously tender in its own broth, sweet-sour fish fried in Chinese oil with a touch of vinegar, ginger, sugar and a possible garnish of chicken and mushrooms.

After guests have eaten their fill, the hostess should bring in a wash basin with two or three small turkish towels—the typical Chinese towel would be about the size of our hand towel—and the servant will pour in steaming hot water. Into this the hostess will drop some rich perfume and then she or the servant will wring out the towels and hand them to the guests. They are run through the water and wrung out anew for each guest. An almost universal Chinese custom among women is to follow the towel with a mirror, cold cream, powder and a big fluffy puff.

A word about conversation. This must include formal questions as to the health of host and hostess and all the family, the questioner always belittling himself and exalting his friend. One can ask very personal questions as to age, cost of garments, etc. Answers need not be exact. Compliments should be extended and the one who receives them should say, "You flatter me," and use words of self-effacement.

When guests are leaving, there should be considerable bowing with two hands folded. Guests are enjoined to return in a day and to walk slowly. A proper reply might be "You are over-polite" or "Do not stand on so much ceremony."

蓋神愛世甚至以其獨生之子賜
之俾凡信之者免沉淪而得永生

John 3:16 in Chinese

C. Decorations

Firecrackers

Firecrackers are such a part of Chinese celebrations that to have them in evi-

dence at a party would give a bit of real Chinese flavor. If they are available, fire some real ones. If not, make some of the following entertaining substitutes:

Firecrackers, large and small, may be easily reproduced in appearance, by making a roll of red paper from which a string will hang out. They can be made very entertaining by pasting that string to a sheet of white paper on which will be written stunts, or what not, then rolled up and encased in the red roll.

A cannon cracker on the most conspicuous table, to contain the evening's program; smaller cannon crackers, set conspicuously about the room, to contain instructions for games. (Let different people present the various games but be sure they understand the game before they are sent to their crackers for instructions.)

For birthdays, weddings, farewells, receptions, etc., firecrackers are always used. The typical procedure is to swing a long string of them from a bamboo pole, light the bottom one and let the whole string burn at once. It makes a long and merry din. Why not have a firecracker for every individual and fasten them all to a string, attached to a pole, and let each of these contain a contribution to the evening's entertainment? Try to assemble as many entertaining Chinese features as possible—riddles, jingles, stunts, etc.—and write them on the slips which will be rolled into the firecrackers. These can be slipped off one at a time and afford a good deal of entertainment and they can also serve as little souvenirs of the evening.

Large firecrackers could be used as refreshment containers, rolling the refreshments such as salted peanuts, hard candies, little cookies, and raisins or slices of tangerine into long bags which can be inserted into firecracker containers.

D. Edibles for Chinese Parties

Candied Apples

Small apples (like crab apples) are cored and dipped in a sugar sauce (syrup made of brown sugar and water cooked until brittle when tried in cold water). The Chinese have from 5 to 10 apples on each stick.

Wilson, *What Do You Know About China?* p. 259.

Sweet Potatoes, Roasted Chestnuts

These are two popular foods sold on the streets, baked in a portable stove, often "called" in the streets. Why not have refreshments peddled?

The Chrysanthemum Bowl

The Chrysanthemum Bowl is a Chinese chafing dish in which the flame from the alcohol rises about the bowl of steaming food like the petals of a chrysanthemum. Served with rice and followed by an orange or pumello (the nearest to that in America is the grapefruit) it makes a very palatable meal.

Rice, dry, with every grain separate and fluffy, is served in individual bowls. Our individual service is our rice bowl, chopsticks, a spoon, and a little dish of Chinese soy sauce. We also frequently have individual dishes of salted peanuts and raisins. The table needs no cloth for it will soon have a trail of dripping oil from the central bowl to each individual rice bowl. Use sanitas if the table is to be protected. All the ingredients are prepared in the kitchen and they look very tempting when brought to the table

Let's use chopsticks

in their separate dishes. The cooking is done at the table.

Begin with vegetable oil or Crisco. To that add slivers of tender pork, then the vegetables chosen, their order being determined by their slowness in cooking. Over these when sautéed lightly, pour beef or chicken broth. When the vegetables are coming to a boil, add Chinese soy sauce to taste. Add broth occasionally if mixture seems at all dry.

We use Chinese cabbage cut in inch or inch and a half lengths, bits of onion finely chopped, chopped celery, bamboo sprouts, bean sprouts (last two now obtainable in cans in America).

Fish Chinese Style

1 fish; 2 tbsp. flour; 1 cup water; 2 tsp. soy sauce; chopped ginger to taste; 1 tsp. Chinese onion; 1 tsp. brown sugar; salt.

Clean fish and fry in deep fat. Drain. When wanted for use, reheat in the following sauce: Prepare thick sauce of flour, water and salt. Cook five minutes, add soy sauce, chopped onion, ginger and sugar. —Mrs. Alexander Lee.

Tea Eggs

1 doz. eggs; ½ cup dark tea leaves; 1 tbsp. salt; 1 stick cinnamon.

Boil eggs hard, then crack the shells thoroughly and put into a pot with hot water to cover. Sprinkle over the top with tea leaves, add salt and cinnamon, and let simmer slowly long enough to become thoroughly brown inside. A few spoonfuls of soy sauce can be added with the tea leaves if desired.

—Mrs. P. W. Kuo.

Chow Mien

1 to 2 lbs. noodles; 1 cup bamboo sprouts; ½ cup mushrooms; 1 cup chopped pork; ½ cup shrimps, ham or chicken; 1 cup garlic; 2 tbsp. soy sauce; 1 tbsp. salt; 1tbsp. flour; 4 tbsp. lard; sesamun oil.

Place 1 tbsp. lard in pan and heat. Add bamboo and mushrooms. Put 3 tbsp. lard in pan, add 1 cup chopped pork and garlic and shrimps. Mix soy sauce, salt and cornflour and add to pork. Cook until sauce thickens. Fried noodles may be secured in cans and added to meat mixture.

—From Chinese Dishes for Occidentals, Woman's Auxiliary, University of Nanking.

E. Chinese Games

Find Your Station Group
(For Adults)

At the end of the concentration on China, this should be practicable for a missionary society or guild gathering. Tag folk with names of missionaries on the field, or of those who are retired and let them in ten or fifteen minutes find their station groups, the retired missionaries forming a group to themselves. This is a good mixing game. (See pp. 10, 11 this supplement.) After the groups are formed, they might each contribute a bit of impromptu dramatization, illustrating life in China. (See leaflets and WORLD CALL articles.) For the tags, such things as sailboats, rickshas, Chinese flags, etc., would add color and yet they would be easy to make.

Learn Some Chinese Geography

The group may either sit or stand. Each individual is given the name of a Chinese city. Use our own mission stations and then the names of leading Chinese cities. The list should include our stations: Drum Tower, Nanking; South Gate, Nanking; Wuhu, Chuchow, Luchowfu and Nantungchow. It should also include Hankow, Wuchang, Hanyang, Changsha, Hongkong, Kuikiang, Chinkiang, Soochow, Peiping, Hangchow, Yangchow, Ningpo, Foochow, Tietsin, and Swatow. It might include the vacation cities visited by our missionaries in the summer, Kuling, Mokanshan, Tsingtao, Chefoo, and Pei-taho. In view of the unfamiliarity of Chinese names, it might be well to have a list to put into the hands of "It" so that he can consult it before he calls "I have a letter to send from——— to ———."

When "It" thus calls the two holding cities named must try to exchange places. "It" will try to steal one of the vacant seats. The one left unseated after this scramble becomes "It."

—Lois Ann Ely, Chinese adaption of a good old game.

Helps for Leaders of Junior Groups

WE BEGIN the year afresh. January brings with it so many new things to our boys and girls. In their Sunday school departments they are having new quarterlies. Each class is embarking on a study of something which has not been in his experience before. Our Mission Bands and the missionary groups of our Christian Endeavor are starting on a study of China. The excitement of Christmas is over, and we have before us the long stretch between Christmas and Easter, then again between Easter and Children's Day. With careful planning we can accomplish much in our group. There is need for close correlation between the adult leaders and all Junior work in the church. The leader of a gymnasium group could cooperate by planning Chinese games. The social times of the Junior Department and of the Christian Endeavor or Mission Band can be combined and given the Chinese atmosphere, if desired. Most important of all is to avoid overlapping and duplication of materials. A carefully planned program of missionary education for primary and junior groups is essential if our children are to grow in this phase of Christian living. Program materials for Christian Endeavorers and Mission Bands are found in "Junior World." Reading materials for the children and source material for the children to use are found in the same paper. Free material on the hospital at Luchowfu which is the Children's Special from January to June, is available upon request. There are many other interesting pieces of material which are available in one form or another. Study your programs, study your available resources, study resources which you can get elsewhere, and plan your work for the six months.—GRACE W. MCGAVRAN.

Program Helps for Junior Leaders

January 8—*Missionary Work in China*

MATERIAL for the first meeting of the month was given in *Junior World* for December 4, and in the December WORLD CALL. This meeting is the first of six on our missionary work in China. China is the interdenominational study for 1932-33 and there are many extra stories and pieces of material available. It has seemed wise, therefore, to pick our Children's Special (which is the object for giving for January to June, 1933) in China and to base our programs on our general missionary work in China.

One of the most important things for this meeting and the other meetings is the presence of a map of China big enough so that the whole group may see it. If you can possibly afford it the very best thing you can do will be to pay 50 cents for the *Picture Map of China*, since it will not only give you a map of the country but also a very interesting project and a great deal of material about customs or symbols and other useful things.

If you cannot afford the picture map, probably the next best thing you can do is to take several strips of white wrapping paper, thumb tack them carefully together on a piece of beaver board and then have the children draw a map of China, using their geography books as guides. In connection with the use of such a map it might be well to have one or two children study the map of China, locate the important cities, writing them in lightly in pencil. Then when the map is used in the group, to point out these places let the children take red pencil, mark the places heavily and print or paste in the names of the places. This will be much more effective than having the map all marked up beforehand. In other words to see a map grow before their eyes is more effective than to look at one which has already grown.

Another interesting map which is available for small group study is the China map which forms the inside two pages of WORLD CALL for December. By the way, every person ought to have a copy of the supplement to WORLD CALL which comes free with the WORLD CALL for December, but which can be secured separately by the payment of a small amount.

For this first meeting it would also be well to have geographies on China, any travel books on China from which children can get information, and other things of the same sort. The *National Geographic* has had very interesting articles on China, but in order not to leave the impression that such an article describes conditions all over the country, it would be well to ask the child who reads it to locate on the map, the main territory talked about. You will be able to work out some device for doing this.

One thing which we hope this meeting will do is to fix in the minds of the children some idea of the size of China; its vast population; if possible something of flood conditions and what they mean to the lives of the people of China; and the need of the Chinese people for help in bettering their standard of living. In other words we want to get the effect of the mass of Chinese life and in the study of China in February we shall pick out outstanding Chinese characters so as to overcome any possible impression that China is only a land of coolies or of poor farmers.

Following this we need to locate our own mission stations. Boys and girls need some definite information of this sort. *Junior World* also carries a list of the missionaries who are at present in each station. While it is not wise to memorize the names of missionaries in connection with each station, since missionaries move around, it is interesting to study them and to see where they are now. The WORLD CALL supplement for December gives pictures of many of the missionaries which the boys and girls could cut out and paste around the part indicating the mission stations. These activities could be carried out right in the meeting and form the basis of the discussion. There is no reason why the group should not break up and look up certain points of interest, find pictures of the missionaries, etc., and then come back together and fix the map as they make their reports.

Then, another thing which we want is a brief discussion of what we expect our missionaries to do for the Chinese people. The boys and girls, if they have read their *Junior World* carefully, will be able to give quite a number of ideas on this point. The WORLD CALL may be used as source material for them, and you may have other sources which will help them to find out other things which missionaries do. The main thing is to arouse a deep interest in the Chinese people and a curiosity as to what we as a church are doing in China to help the Chinese people, and to develop a desire to have them for our friends.

It should be said at this point that instead of giving a list of things which can be done at the end of each program in *Junior World*, we are putting the whole thing together at the end of the first program each time. An activity may be picked up the first Sunday in the month or the second Sunday, carried through the whole month if it is interesting enough, or if a leader desires, a single activity may last only one Sunday. Usually a combination of both is desirable, that is, a main activity which carries over and other activities started from time to time and carried simultaneously.

January 15—*A Shepherd Boy Who Became King*

One needs to be careful not to make this meeting too much like a Sunday school class discussion. Miss Adams has wisely selected the underlying topic of *qualities* of leadership, and has placed emphasis on this. As you work through the material in *Junior World* you will see this could be adapted for the use of your own group.

An interesting theme for discussion which would bring it right down to your practical problem is that of qualities needed for leadership in the various phases of work in Christian Endeavor. What are the qualities of a good president? What abilities does he need to have? What personal qualifications must he possess? What can he do to train himself to be able to do these things better? What qualities must a good secretary have, etc.? Go right on down the list of your officers. Do not forget the qualities of a good pianist, and the qualities of a good program chairman. These discuss along with the officers.

This meeting is a good one in which to check back on those other meetings

which have dealt with the development of your society and which have appeared from time to time. There was one on the selection of officers. There was another on plans for the New Year. The one on January first, on making resolutions may have had something to do with the very thing you are talking about today.

If some practical demonstration is needed you might discuss some of the qualities which go into the making of a good leader of public meetings. While this is not a time to go into the mechanics of leadership it is quite possible to demonstrate and to practice a bit some of those personal attitudes which help to give the group confidence in the dignity, the ability and the good sense of a leader. There are quite a number of practical things which could grow out of this. In the period when you want to carry out activities you might have a time to practice the mechanics of leadership. In this you could include—how to make introductions of speakers; how to announce hymns; what words and phrases to use in calling upon one to make a prayer; how to acknowledge an introduction; how to thank a speaker or a soloist for the thing he has done. Part of the work of Christian Endeavor is to train for leadership, and surely these things which help a child to be a gracious leader are not less important than the content of the meeting which he leads.

January 22—*A Man Who Loved His Country*

Here again is one of those topics which seems like a classroom study. Miss Adams has brought it down to a careful study of various people who have done things for their country; and to a consideration of what we can do, each in our own community and city, to be good citizens. While the first part of the meeting may take as much as two-thirds of the time there is no reason why fully a third of the time should not be given to this latter part of the discussion. Boys and girls are having citizenship lessons in school. They might mention briefly some of the things that they study there. If you are inclined to do it, it might be interesting to have them make comparisons of such things as are required of one to be a good citizen of the community, and such things as help one to be a good citizen of the Kingdom of God. It will be interesting to see how many of the ethical and religious ideas which the children have are changed or transferred into ideas of good citizenship from the angle of the country. It will also be enlightening to see which ones are left out entirely in the public school study. From a comparison of the two, one could very easily lead a discussion to bring out the point that the best citizens of the country are these who are the best citizens of the Kingdom of God.

January 29—*Serving Our Church*

This ought to be a very interesting meeting. It not only takes up the question of leadership which has been discussed recently, but it also takes up the question of how to be good followers. Perhaps it might be well for you as leader to bring out the point that there are times and places when a leader needs to become a follower and that the opposite is often true, that a follower can be trained for good leadership.

Another interesting point that is taken up is the discussion of responsibility toward a piece of work. The particular example given is a person who can play well enough to accompany the group for their hymn singing in the meeting. Quite often there is one person who plays so much better than the others that that person is given the entire accompanying of the hymns for the Junior Endeavor meetings. If there are other boys or girls taking music lessons there is no reason why some of the simpler hymns should not be given them and their teachers asked to help prepare them for playing in the meeting. Then in planning the meeting it might be possible for the leader to choose hymns which the less well-trained children could accompany, and thus build up a group of children who are equally able to accompany the singers. You might discuss such a plan with the boys and girls. Is it good leadership to have just one person who can play? Is it fair to that person to require that she be on time fifty-two Sundays out of the year; that she be present each time or feel that she is leaving the place unprovided for? On the other hand is it fair for someone to undertake playing hymns without putting preparation on it? Is it worth taking the time to go to one's music teacher with some of the simpler hymns and ask to be helped to learn them?

There is some little study of stewardardship which can also be made. The question of attitude toward the church, toward the church building, toward church property, toward church services, is one which has direct bearing. While we do not believe in making too many rules by which a Junior is to live, it does not hurt sometimes to make a short list of desirable attitudes, and if there is some tendency in the group to be careless along certain lines, to put down attitudes which we wish to change. It is possible that the question of order in meetings and reverence in meetings will come up here. It is difficult to have free discussion and at the same time have a group that is orderly and courteous. Perhaps the group itself does not know why certain situations happen. They find themselves all talking together, or they find themselves in a mood to giggle and laugh during the prayer, or they find themselves making smart-aleck remarks while another child speaks, and yet if one asked them they would not know why they did those things or what it was that started them off on doing it. Quite often a group is willing enough to censure such attitudes, and yet finds itself unable to curb its expression along these lines when the time comes. You may be able to help them by tracing the cause of this disorder back to its source. Help them to think back and think what it was that started the silly mood that resulted in an outburst of laughter during the prayer. Trace back and see what was the attitude that caused them to make remarks during "John's" contribution to the meeting, which upset "John" so much that he was not able to go on.

It may be that deciding to stop doing the thing, no matter how small it is, which starts the group toward these attitudes or emotions, will enable the whole group to find self-control easier and be able to do the thing they really want to do. Of course, if there is no problem of disorder or irreverence in your group you will not want to make the discussion hinge upon that point. You may do the opposite which will be to work out some things which will make the meeting less formal and yet with dignity, more reverent, etc.

February 5—*The Christian Endeavor Meeting*

This is a discussion of the Christian Endeavor meeting. The line suggested in *Junior World* will provide a very interesting meeting. Some of the things which have been suggested on this page for other meetings, might well be picked up and used in this meeting.

The main point is to make the Juniors feel that their Society is something worth their best effort and has a real part in helping them develop in Christian living.

The Church School of Missions for Children

MANY churches will be having a church school of missions during these next two months. What about the children? Some will attend. Let us plan for them.

From one of our Western Coast states comes a suggestion. For the period of the church school of missions, a Children's Section is held on Sunday morning at the time of the regular adult church service. All the children of the Sunday school are enrolled and the graded work is given. There are classes for Primary and Juniors based on the texts for those ages. There is a play and story hour and suitable activities for the Beginners.

What about the leaders? They are the same as those who would handle the group at the time the other groups meet. They may be able to get supplementary helpers from among the group which teaches the children in the Sunday school session.

What about the children who come with the adults? Provide a story or a library hour for them.

For the Church School Worker

In the January World Call

For the Superintendent:

Re-Thinking Missions, page 3.
The Laymen's Inquiry, by Stephen J. Corey, page 7.
The Future of the Church College, by President W. S. Athearn, page 5.
Christian Education Costs! by H. O. Pritchard, page 10.
Farmers of Forty Centuries, by K. L. Butterfield, page 14.

For Teachers of Adults:

The Laymen's Inquiry, by Stephen J. Corey, page 7.
The Future of the Church College, by President W. S. Athearn, page 5.
Christian Education Costs! by H. O. Pritchard, page 10.
The Pastor and Human Need, page 17.
Religion at State Colleges, by Joseph C. Todd, page 27.
It Has Happened Again, by I. J. Cahill, page 19.
Missionary Organization's Own Section, page 35.
Twentieth Anniversary Celebrated, by C. H. Plopper, page 31.

For Teachers of Young People:

The Future of the Church College, by President W. S. Athearn, page 5.
Religion at State Colleges, by Joseph C. Todd, page 27.
The Lady at South Gate, by T. H. P. Sailer, page 20.
Mid-Winter Season in Our Colleges, page 32.
God's Young Man, by Frank V. Stipp, page 30.
Let's Have a Party, page 42.

For Teachers of Children:

Helps for Leaders of Juniors, page 44.

News From Tibet

THE following word from Mrs. Marion H. Duncan of Tibet answers a considerable number of questions which have been asked relative to the withdrawal of the missionary work in Tibet. The fact that all of the missionaries from that troubled land are now out of the war-ridden area to safety was mentioned in the December issue. The letter was written at Tachienlu and is dated in September.

"We have organized a native board of trustees to care for the property and the orphans and to keep the church work going. The movable property this board can sell to keep up the work. The houses and real estate they can rent. This is the best we can do. The school was virtually closed by the war and the hospital work became mostly war work. The dispensary work will continue as long as the medicines last.

"While all this was in process of being worked out the political status has changed and the Inner Tibetans came and attacked Batang. The first time they came the Chinese drove them away before twenty-four hours, but they returned in a week and stayed fifty-six hours. We had to leave our nice homes for a place nearer the city. Most of the fighting took place on our Mission compound and from Mission buildings. During the siege we enjoyed (?) all the horrors of war and the dangers also. Several bullets came into the third story of the building where we were living. The homes, hospital, school and orphanage can never be used again without extensive repairs and the expenditure of much money.

"The Chinese have planned a five-year campaign to recover the territory the Tibetans have taken away from them. Of course they fail to realize or to think of the fact that this territory which they want back was formerly Tibetan land. I only mention these plans to show that missionary work would be exceedingly difficult and somewhat dangerous during the next few years.

"We have now reached the end of the first lap of our long journey to America and are resting a month in Tachienlu before going farther toward the coast. This seems to be wise, as there is war in this province between two opposing leaders and cholera is waging in several cities through which we must pass. The cold weather will check the latter and the former also, I trust.

"We are still heartbroken over the abandonment of our Tibetan work and the tears of those from whom we have parted. In the next couple of days we must bid farewell to the group that has come this far with us. They must return to their homes before winter closes the passes for travel and the cold becomes too intense. I pray that they may be kept faithful."

K. LOUISE H. DUNCAN.

Mid-Winter Season in Our Colleges

(*Continued from page* 33.)

Day," at which more than seventy-five fathers were guests.

After dinner and preceding the program which had been arranged, the student president introduced President E. R. Cockrell, and his daughter, Miss Dura-Louise Cockrell, who gave a toast to him. Each girl whose father was present then stood and presented her father to Dr. Cockrell and the entire audience.

Texas Christian University

A series of radio broadcasts was inaugurated by T. C. U. early in November and will continue until March 1. The programs are on the air from 9:30 to 10:00 p.m. each Monday night over Station KTAT.

The International Relations Club of T. C. U. has been sending out groups of members to neighboring towns to hold open forums on "The Christian Attitude Toward Disarmament." Dr. W. J. Hammond, associate professor of history, is faculty sponsor for the group.

Twenty-four students in Brite College

An Invitation

to Disciples of Christ

At the present time the Christian Board of Publication is serving more of our Sunday schools than at any previous period in its history.

The steady, sustained growth in the number of churches accepting our services has been continued even during the three years of this depression.

This unusual record can be explained only on the basis that our people have recognized the value of our productions.

They have recognized that no religious publishing house has a higher reputation for quality of lesson materials and for willingness to adopt any forward-looking program to improve these materials.

If your school has not yet adopted the services of this house, let us offer our facilities.

May we invite you to join the thousands of schools already numbered among our friends?

Christian Board of Publication

St. Louis, Missouri

Receipts for Five Months Ending November 30, 1932

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$47,112.63	$10,156.76*	$ 370.50	$ 1,438.00*
Sunday Schools	16,916.10	3,812.32*	5.00	36.25*
Christian Endeavor Societies	826.70	195.37*		
Missionary Organizations	69,288.45	20,912.48*		249.89*
Individuals	8,262.63	413.57	3,139.25	1,232.55*
	$142,406.51	$34,663.36*	$3,514.75	$2,956.69*

From Miscellaneous Sources

Bequests	$ 5,822.76	$ 2,922.76		$4,068.66*
Interest (U. C. M. S.)	31,401.14	3,937.32*	$1,173.35	591.23*
Interest (Old Societies)	8,103.49	4,867.25*		
Gifts from Old Societies	16,378.89	9,966.80	7,007.69	16,709.19*
Home Missions Institutions	17,952.50	2,920.13*		
Benevolent Institutions	21,744.78	4,195.06*		164.37*
Foreign Field Receipts				
Annuities			4,000.00	50.00*
WORLD CALL Subscriptions and Advertising	12,392.79	1,410.51*		
King's Builders		538.29*		
Literature	10,045.13	3,668.29*		
Miscellaneous	12,946.69	3,456.41*	9,889.55	3,834.94
	$136,788.17	$12,103.70*	$22,070.59	$17,748.51*

Board of Education Disciples of Christ

Churches	$ 8,281.41	$ 2,296.65*

*Decrease.

The Missionary Register

Missionaries Returning From the Field

Dr. and Mrs. Geo. W. Horton, Africa; Matadi, November 17, 1932.

Missionary Going to the Field

Miss May E. Wilson, Mexico; November 25.

Births

Elizabeth Alice, to Mr. and Mrs. F. L. Rowe, Africa, November 13, 1932.
Son, to Dr. and Mrs. Victor C. Rambo, India, November 21, 1932.

of the Bible are now filling pulpits in churches in Fort Worth, Tarrant County, and nearby towns.

President E. M. Waits has received word through the French consul in New Orleans that the Bachelor of Arts and Bachelor of Science degrees from T. C. U. have the equivalent of the French Baccalaureate.

Graduates of T. C. U. now have the opportunity to enter the graduate schools, "enseignements superieur," of French universities.

The university is now affiliated with the Institute of International Education in New York and has an exchange of students with European universities.

Miss Bita May Hall, daughter of Dean Colby D. Hall of T. C. U. and Brite College of the Bible, is now attending the University of Toulouse and Miss Ada Assman of Berlin is attending T. C. U.

"British Ballads in Texas" is the subject of an article by Miss Mabel Major, associate professor of English in Texas Christian University, which appeared recently in publications of the Texas Folklore Society.

Nineteen members of the editorial staff of the 1933 *Horned Frog*, student annual of Texas Christian University, have been announced by L. O. Dallas of Corpus Christi, editor-in-chief of the year book. Paul Martin of Newton, Kansas, is business manager.

Annual home-coming activities at Texas Christian University November 10 and 11 had the largest attendance in many years.

The Texas Christian University football team has won the championship of the Southwest Conference of the United States this year, being undefeated and untied. This is the first team in the conference since 1926 to win the title in such convincing manner. It has scored a total of 289 points on its opponents.

John Vaught, the captain, has been given the honor of right guard on the so-called All-American team, and Pruitt who plays end on this team has been mentioned in a number of All-American selections. Other members of the team have received very favorable mention by football experts.

Every Church Should Use the

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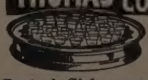

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The Emergence of Women in India

By Myrtle Furman

WE HEAR so much about purdah in connection with India's women. It is gratifying to know that purdah, in its real sense, is more of a name than a reality in some localities. Many women who are so-called purdah women will tell you that they are really quite free, especially when they are in their own home town. Sometimes the husbands are a bit strict with them because they fear what the public may say. Only the other day I asked the wife of a prominent business man if she could come in my car to my bungalow to spend the afternoon and she assured me that she would gladly come and that she had no fears of coming out in the car as she did not observe strict purdah, but when I spoke to her husband about it he hesitated a little and said, "Will you please have the curtains on the car so that she may observe strict purdah for such is her custom." Of course I told him I would see to that.

One day recently I invited the women of a nearby village, most of them Mohammedan women, to my bungalow for a social afternoon. Some of these women pretend to observe a kind of purdah, but practically the whole village, that is the women of the village, came on foot with faces uncovered. First I thought I would have to entertain them in the drawing room. It was quite early in the afternoon when they arrived and the day was hot so I hesitatingly suggested that we all sit outside on the long verandah. I feared that some of them would object, but to my surprise they only answered, "Just as you say, Miss Sahib, we will sit anywhere you wish us to." They sat there quite fearlessly all afternoon and were very much at home.

A number of children from this village go to our school which is in another village very close by and so they get the Bible teaching and learn many songs. The women seemed very much pleased to hear their children singing so well. For three hours the entertainment went on. Then after they had seen inside the bungalow and had had refreshments, such as is their custom to take, they went home very happy. I am very sure that they will want to come again. But I am also sure that a few years ago they would not have come as they did, walking, nor would they have been so much at home with us. India today is not the India of ten or fifteen years ago.

Pendra Road, India.

The Last Page

Life—A Storage Battery

A BOY interested in electricity offered this definition of stewardship in a class at a young people's summer conference: "Stewardship means that life is like a storage battery. It is charged not in order that it may keep what it has been given, but that it may use its entrusted power to do the work it ought to do." Something of the same idea was in the mind of the one who said: "Stewardship is building a service station on the lot of one's life, whatever that lot may be."

How Far Should We Go With a Grouchy Neighbor?

One of the hardest admonitions in the Bible to carry out is the one in Romans 15:2.—Let every one of us please his neighbor. Sometimes the neighbor doesn't want to be pleased. But we can at least put forth a good tough effort; most of us don't do that.—*Otis Moore.*

Stars

It's a high hill—
Why do you climb it?
"A star fell there,
And I climb to find it."
It's steep and rough—
"Oh, I won't mind it."
But stop for a minute.
"I've got to be on,
That's all I've time for."
What good are stars?
"Why—
They're good to climb for."

—RICHARD BATTLE.

A well-known Congregational minister had in his church a woman of positive conviction and determination—a thorn in his flesh in many ways. As vacation was approaching she one day said to him, personally, in a group of church officials: "There is no reason for a minister to take a whole month of vacation. The devil *never* takes a vacation." "Certainly not," replied the minister. "That's why he's a devil. I'd be one, too, if I didn't."—*Congregationalist.*

We arise in the morning, contact a cake of soap briefly, a shaving brush more extensively. We contact a pair of eggs, a street-car conductor, and finally the office. There is an unpleasant contact with a bill collector. He says he must contact some money. Later, perhaps, we contact a customer or two. When the shades of night have contacted the earth, we contact dinner, and pass the evening contacting poor bridge hands.

And so to bed.

Our fathers had all these experiences, but they didn't know how to describe them.—*Louisville Courier-Journal.*

Hail and Farewell

Farewell, old year that I have loved so much!
You've given me such rare and priceless things;
Deep, quiet joy and e'en of sorrow's touch
A portion of the chastening it brings.

Fain would I hold you—bid you ne'er depart.
Each precious gift you have bestowed on me,
I place within a shrine above my heart,
And consecrate them to your memory.

And though I glimpse your passing through my tears,
I lift my voice in one last brave adieu,
To bid you godspeed, richest of past years,
And vow allegiance to the untried new!

—HARRIET FOSTER CHANDLER.

Speaking of limitations, perhaps you recall the classic story of the mosaic artist who with minute care chipped each piece of colored tile or glass until it was exactly the right size and shape for his purpose. One morning he came into the studio earlier than usual and caught his young assistant secretly completing a mosaic of his own.

The master looked at the mosaic and saw that it was good. "My boy," he said, "where did you get the pieces for this?"

"They are the little broken pieces that I swept up from the floor, Master."

"Nay, you are the master, not I," the artist replied, "for I have a plenitude of material for my mosaics, but you have created a wonderful mosaic with the pieces I threw away."—*Advertising and Selling.*

A Modern Parable

The story is told of two flies walking along beside a ten-acre field—at least it looked like that to them. It was a lovely piece of fly paper.

"What do you think of this new invention called Tanglefoot?" asked the younger fly of the elder. "I am opposed to it," was the instant reply. "How is that?" asked the younger; "I thought you were broad-minded. Is it poisonous?" "No," came the reply again, "it is rather sweet." "Then what is your objection?" Just then a neighbor of theirs flew and lit down right in the center of the paper. "My objection," said the old fly, "is just this: you will never see our friend yonder in prayer meeting again. He thinks he owns the fly paper, but the fly paper owns him."—*Australian Christian.*

The Crowded Life

What is this life if, full of care,
We have no time to stand and stare?
No time to stand beneath the boughs
And stare as long as sheep and cows.
No time to see, when woods we pass
Where squirrels hide their nuts in grass.
No time to see in broad daylight,
Streams full of stars, like skies at night.
No time to turn at Beauty's glance
And watch her feet how they can dance.
No time to wait till her mouth can
Enrich the smile her eyes began.
A poor life this if, full of care,
We have no time to stand and stare.

—W. H. DAVIES.

Statistics Prove

"Statistics prove" so many things:
The size of towns, the height of kings,
The age of children in the schools,
The skull development of fools,
The salaries that parsons get,
The number of abodes to let,
The wealth of lucky millionaires,
The price of hens and mining shares
All things below and things above,
It seems to me, "statistics prove."

But, no! statistics never yet
Appraised a single violet,
Measured the glances of an eye,
Or probed the sorrow of a sigh.
Statistics never caught the gleam
That dances on a meadow stream,
Or weighed the anthem of a bird
In forest aisles devoutly heard.
Statistics never proved a soul,
Is high or low, in part or whole.
Sin, beauty, passion, honor, love—
How much statistics cannot prove!

—AMOS R. WELLS in *Life.*

When you trip up, fall forward and get up farther along.

—*The Baptist.*

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A Luchowfu Patriarch

(Chao Ming-yang, now eighty-six years old, preached in Luchowfu and the surrounding districts for thirty years. His picture appeared on page 2 of the December Supplement.)

By

LYREL G. TEAGARDEN

HE REMEMBERED his Creator in the days
of stalwart youth;
A charge to keep he had, nor did he fail.
His heart, his soul, his strength, his mind were
Christ's. Through city streets
And hostile country marts he blazed the trail.

Uncompromising, frugal, scorning comforts of the
flesh;
Though of the world, unworldly, calm, unstained;
Exhorting and rebuking, warning of the wrath to
come,
He preached the doctrine with a faith unfeigned.

And now the evil days have come; the silver cord is
loosed;
The sun is darkened, moon and stars are pale;
The grinders few; the sound of music in the street
is dim;
The keepers tremble in the house grown frail.

Great effort now to rise, to mark the calendar's
fresh date,
To walk with feeble footsteps to the church,
To note the sundial's measure of each stately
marching hour,
At eventide the Book for light to search.

And still the golden bowl he brings; within is in-
cense rare;
The fragrant smoke forever rises, free
As soon shall be the spirit of the aged saint, who
waits
To hear the call to immortality.

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS